









# METROPOLITAN RECORD.

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## CATHOLIC INSTITUTIONS OF OUR METROPOLIS.

Mother House of the Sisters of Charity and Academy of Mount St. Vincent. Font Hill, New York.

The engraving which we promised in the last number of *THE RECORD*, and which we now present to our readers, is the first illustration of the New Academy of Mount St. Vincent which has appeared in any publication. As we before remarked, the whole Catholic community are aware that such a building is in course of erection, but we have very few have ever seen it, or have any thing like an adequate idea either of its appearance or its vast dimensions.

The removal of the Academy from its present location is caused by its being within the limits of the Central Park, and partly we believe by the increasing demands upon its services as an institution for the instruction of young ladies. The site of the new edifice was formerly owned by Mr. Edwin Forrest, from whom it was purchased for its present purpose about two years since. The whole estate consists of fifty-five acres, and has quite an extensive water front on the Hudson River, from which it runs back to the Tarrytown Road, a distance of something more than half a mile.

Included within the limits of the estate, and at a distance of two or three hundred feet from the southern extremity of the building, is the picturesque structure known as Font Hill Castle, the very appearance of which suggests to the mind those old baronial and feudal castles which are to be found in such numbers along the banks of the Rhine, and which have done so much to enhance its natural scenic beauties. And yet the great European River, with all its varied charms, with its quiet landscapes and wild, romantic mountain scenery, is in many respects inferior to the Hudson. The Hudson, it is true, has none of those old ruins which give such attractiveness to that one of the great historic rivers of Europe, to which we have alluded; but its historic associations are no less inspiring, and who is there who would exchange the thriving cities and towns that dot its banks almost from its source to its confluence with the waters of the ocean, for the crumbling ruins of feudal strongholds which tell of a past that, with all its noble traits of chivalry and stern devotion to principle and truth, was a time of strife and bloodshed; a time in which men must inevitably have relapsed into barbarism but for the civilizing, reforming and humanizing influence of the Church. Here from the elevated position on which the Academy stands, we have an uninterrupted view of the scenery up the Hudson for a distance of twenty-five or thirty miles, and away to the south we see Staten Island, while we can tell the position of the great metropolis by the clouded atmosphere which rests above it like a veil. Directly opposite are those wonderful volcanic formations, known to the scientific as the Palisades. At their base flows the great river with its ever changing, ever moving panorama of busy, active life, bearing upon its bosom the products of that great West which has done so much towards building up the gigantic city that promises, before another century shall have passed away, to be the commercial metropolis of the world. Within little more than half an hour's walk

is the picturesque village of Tarrytown, so celebrated in revolutionary history from its being within a few miles of the spot where Major Andre was captured. Within a short distance of the place is Sleepy Hollow, which has been immortalized in Irving's tale of Rip Van Winkle. It would, however, take more of our space than we can spare to describe all the places of revolutionary and legendary interest which are to be found in the almost immediate vicinity of Font Hill, or as it will hereafter be known by the name of Mount St. Vincent. The estate on which the Academy is situated is admirably adapted to its pres-

ent use, and independent of the magnificent scenery by which it is surrounded, abounds with miniature rural scenes of its own, which are hardly less attractive. It is intersected by numerous promenades, some of which are cut through a fine old wood, which affords a cool and delightful retreat in warm summer days. A beautiful sylvan lake with two islands, forms another of the attractive features of the place, and we might with justice add that it is also a valuable addition, for it will not only supply the Institution with sufficient water, but also with an abundant supply of ice. And now, having made our readers familiar with the scenery and character of the locality in which it is situated, we will proceed without further delay to a description of the building itself.

The new Academy of Mount St. Vincent is constructed in the Byzantine style, and is one of the largest structures which has been erected for educational purposes in the United States. The ground plan of the edifice is in the shape of a parallelogram with projections on the longer sides. The principal of these projections are formed by the tower which is seen in the engraving, and the chapel which is in the rear of the building and which is so constructed that a portion of it is within the edifice. By this arrangement it can be entered either from the Academy or Convent, which, although they are both within the same structure, are yet as distinct as if they were separate houses. The other projections besides those we have mentioned, are simply the extension of a portion of the building beyond the front line of the ground plan. These projections relieve the edifice from that appearance of dull uniformity which it would otherwise have, besides the increased space which is gained in the interior by the extension. The greatest length of the building is two hundred and sixty-five feet, and its greatest depth, including the Chapel, is one hundred and fifty-six.

The front has a peculiarly pleasing effect, as may be seen by reference to the engraving, and the great central tower, the summit of which stands at an elevation of about four

hundred feet above the level of the river, gives the whole a very picturesque appearance. The height of the tower from the ground is one hundred and fifty-eight feet, and from its great elevation can be converted, without difficulty, into a splendid observatory, a purpose to which we believe a portion of it will be devoted, and thus such pupils as may desire it, will have an opportunity of studying the science of Astronomy, and at the same time of making a practical application of their knowledge.

The porch, which extends out from the front wall of the building a distance of about thirty

feet, and which is twenty-six feet in height, is a great addition to the general effect of the edifice, and besides forming a complete covered carriage-way is so constructed as to present all the advantages of a piazza—advantages which the pupils and visitors will not be slow to avail themselves of on those bright summer days, which are nowhere brighter than on the banks of the Hudson, notwithstanding all that may be said of the scenic beauties of Saratoga and Niagara, and other places of resort. The roof of the porch is capable of holding between three and four hundred persons, and as there are two roofs, or what may be called stories, there will be no want of room. But this is not all, for in addition to the porch there are two piazzas which project from the two wings, and which afford a promenade of at least three hundred feet, extending even round the ends of the building.

The porch is in the Byzantine style, so as to be in harmony with the rest of the edifice, and is supported by strong and elaborately ornamented columns. In the gables of the two front projections already referred to, are two niches, in one of which will be a figure of Saint Joseph, and in the other a figure of Saint Vincent de Paul, and each of which will be of cast iron and eight feet in height. The front entrance, which is fifteen feet high, is reached by a wide double flight of steps. Having ascended these, you enter the first vestibule, which is finished in a most artistic style, with groined ceilings and rich mouldings. Before reaching the corridor, or main hall, you have to pass through a second vestibule, which is ornamented in a somewhat different style from the first, and which, instead of groined has coved ceilings. Through these two vestibules the main hall or corridor is reached, and as we now stand we may be said to occupy the line which divides the building into two equal parts, the southern half of which is used for the purposes of the Academy, and the northern half for the Convent. If we pursue our way without turning to either side, we will enter the Chapel, which is one of the largest possessed by any com-

munity of Religious in the country. And here, having fairly entered the building, we will ask our readers to descend with us into the lowermost story of all, where we will begin our observations of the interior of the edifice and examine its various departments, learn their different uses, and take a general survey of the whole.

We have now reached the cellar, and while here we may say a few words about the foundations, which, as all who know anything about building are aware, are still lower. The walls of the edifice stand on the natural rock, resembling, in this particular, the foundation

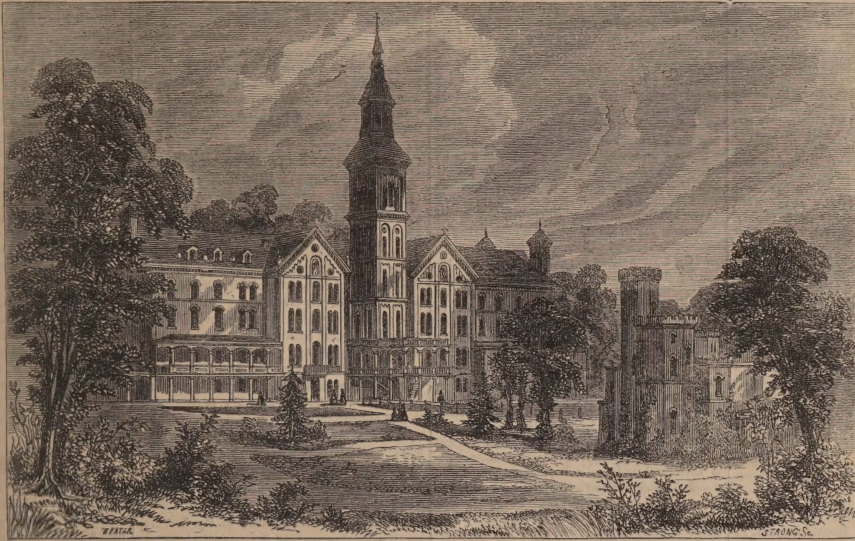
of the New St. Patrick's Cathedral. The ground was broken and the rock excavation or blasting commenced in July, 1857, but as the top of the rock lay uneven, the builder was obliged to start the foundation walls in some places thirty feet below the general level. From the foundation to a height of a few feet above the surface of the earth, the walls are built of stone, but from this to the roof they are constructed of peculiarly hard brick, which was made specially for this building, and which was burned twice during the process of its manufacture. By the use of this the walls have an adamantine consistency almost equal to the very rock on which they stand. But as we have said, we are now in the

cellar, the extent of which may be judged from the figures we have already given showing the length and breadth of the building. Here are the store-rooms, the fuel-rooms, and that department which plays such an essential part in the domestic arrangements and economy of the Institution—the bakery. In the cellar, also, is the apparatus for heating the building with steam, and from this the pipes ramify through all the apartments. The store-rooms are quite an institution, and had we the space we would speak of them and the other divisions of this part of the edifice more in detail. Sufficient, however, has been said to impress our readers with the full importance of this part of the Institution, and to show that in this necessary department nothing has been neglected.

A short flight of stairs brings us from the cellar to the basement, which is above ground and which contains the refectories, the kitchens, the scullery, the wash, bath and cloth rooms, and the play-ground, or gymnasium. As the play-ground is generally one of the most attractive parts of such institutions, it is worthy of more than a passing notice. At the time of our visit there was nothing but the bare walls and the wooden flooring, for, although it is called "the play-ground," it is within the walls of the building. However, from what we learned, it will present a very different appearance when completely fitted up and furnished. The apartment is forty-three feet long, thirty in width, and will be divided into two equal parts by a glass partition, which, by an ingenious contrivance, can be so arranged that the whole play-ground may be thrown open at any time. It will be furnished with all the necessary aids to physical exercise, and in a word, will be a complete Ladies' Gymnasium.

The next story is the principal floor, and is that which we first saw on entering the building. It is on this floor the Community rooms and parlors of the Convent are placed, and which, as we have already stated, are to

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the north of the entrance; while the southern half is occupied by the recitation, class, music and reception rooms and the study hall of the Academy. It is also from this floor that you enter the body of the chapel, which, as we have said, is one of the largest connected with any religious institution on this continent. The study hall is forty-three feet by sixty-five, and will contain all the appointments required in a first-class institution of learning. This apartment will hold at least five hundred persons exclusive of the pupils. The rooms are situated on either side of the corridor, and can be entered from the study hall. The reception parlors are finished with artistically-wrought marble mantels and rich heavy mouldings, while the furniture will be in perfect keeping with the general style of the apartments.

The chapel, as we remarked, is one of the largest of the kind in the United States, and is capable of holding one thousand worshippers. The ceiling of the chapel is forty-three feet from the floor, and the whole height of the edifice is equal to that of three stories of the building, as the roof is almost on a line with the point at which the fourth story begins. In length it is one hundred feet, of which about fifteen feet are within the main edifice, so, as we have before stated, it can be entered from the grand corridor. The sanctuary is in the form of an octagon, with a narthex and a small altar at each side. It will be elaborately embellished, and the light which will be received from three large triplet windows will be melo-died by the rich stained glass through which it will come. The sanctuary on which so much attention has been properly bestowed will have double columns, with ornate semi-circular arches, while the main ceiling of the chapel will be arched in the same manner, the bases of the arches resting on the foliated caps of a double row of columns that stand on either side of and form the main aisle. The ceiling will be embellished with paintings in fresco, illustrative of scenes in Scripture history.

We have before stated that while the main building runs north and south, the Chapel runs east and west, so that the two edifices stand at right angles with each other. The organ faces the altar, which is at the east end, and extends across the whole width of the Chapel. This part of the building is entered from the corridor of the second story. The windows, of which there are six on each side, making, with those that light the sanctuary, fifteen altogether, will be of rich stained glass, with appropriate emblematic devices and medallions.

The arrangement of the body of the edifice will be different from that of the Chapel in the Convent of Mercy in Hoston street, in the respect that it will have pews—a difference which is necessary for the accommodation of the pupils.

We will now enter the main building, of which we will conclude our description with a few brief remarks. The second story is divided into drawing-rooms, apartments employed for academical purposes, two infirmaries, one on each side of the Chapel, with doors looking into it to enable the invalids to participate in the religious services; dispensaries, bath-rooms and dormitories. Nearly the whole of the upper stories are used for sleeping apartments for both the Sisters and the pupils, the same division being made here as in the other parts of the building, between the Convent and the Academy. We have stated that the building is to be heated by steam, and we add that it will be lighted throughout by gas.

And here we shall bring our description to a close for the present, with the understanding, however, that we shall again return to the subject. In our next number we shall speak of the building known as Font Hill Castle, which forms part of the institution, and which, as we have said, adds greatly to the picturesque beauty of the place. We will also refer to some length to the government of the institution in its educational aspects and its peculiar adaptiveness to the instruction of young ladies.

Before closing we have an act of justice to perform towards those who have played so important a part in the erection of this magnificent edifice. The architect, Mr. Henry Engelbert, who is so well and favorably known to the Catholic community of this city for his abilities in the line of his profession has, as may be seen in the description and the engraving, done full justice to his work. While drawing out the plan of the building, he consulted with the Most Rev. Archbishop, the Very Rev. Father Starrs, and the Mother Superior of the Convent, and the result is as we now see, one of the finest edifices of the kind in the United States. To the builder, Mr. Michael O'Connor, no small share of the praise is due for the unremitting care and attention which he has bestowed on all the details of the work. Neither should we forget Messrs. White & Kennedy, who have had the contract for roofing; Messrs. Brien & Adams, the plumbers; and Mr. James Morrison, the plasterer. They have all performed their work well, and they may each feel a just pride in the part they have taken in the erection of the Convent and Academy at Font Hill.

## NECESSITY OF COMBINING A RELIGIOUS WITH A LITERARY EDUCATION.

A LECTURE BY THE VERY REV. J. DONOVAN, D. D.

On Sunday, March 6, a lecture was delivered on this interesting and important subject, in the Church of the Transfiguration, Mott street, by Dr. Donovan. The lecturer took for his text the following words of our Saviour, "Suffer the little children, and forbid them not, to come unto me," Matthew xix., 16. His exordium consisted of a graphic exposition of his text, together with the interesting circumstances in which it was spoken by the Saviour, after which came its application to his subject. In it he dwelt particularly on the condescending yet dignified familiarity of our Lord in embracing and blessing the little ones, reminding his auditors that the Redeemer had transferred this his solicitude for childhood to his church, whose institutions in every age and under every varying form of society, proved the fidelity with which she sought to discharge the important commission. Her grand object was to bring her little ones to Christ by procuring for them a christian education. This she could not accomplish without the co-operation of the faithful, and his (the preacher's) object was to prove the necessity of such an education, by showing that "any system which would exclude such an education, which would exclude christian faith and christian morality, must be as destructive of individual and social happiness as it is subversive of christian piety."

Having thus laid down his proposition to be proved, he next proceeded directly to his proofs. The Doctor's first proof was derived from the constitution of the mind, alike susceptible of evil as of good impressions, or rather inclined to evil from early youth, totally incapable of deriving its moral development from mere secular education, or even from natural religion, and therefore requiring that brighter revelation, with its stronger preservatives and more awful sanction, given by Him who hath brought life and immortality to light.

His next argument was based upon the diversity of secular and religious education, diversity of privilege, diversity of object, the former totally incompetent to supply the place of the latter, as the latter aspires not to supply the place of the former. Nay, a mere literary education, if unaccompanied with religious feeling, is dangerous at once to the individual and to society; or rather, as experience has testified, is but too often destructive to individual and social happiness; in proof of which he referred to various historical events in the annals of European nations. Then, contrasting the moral condition of the poor man who possesses a competent knowledge of the necessary truths of Revelation with that of the man of learning, without such knowledge, the Very Rev. preacher proceeded as follows:—"With even the elementary knowledge of religion, the poor man may secure the end of his being, and be impressed with love and gratitude to God, and be conducted to a more perfect obedience to His holy law, than the man of great literary acquirements without that knowledge. A powerful mind may climb the sublimest heights of science and survey creation, and yet have every thought and feeling and affection tending towards earth, and not one aspiration directed to the Great Author of his being. Such a man may ascend to the very heights of Heaven—he may traverse the shoreless space in which this glorious orb that we inhabit constitutes but a speck—he may interrogate the stars in their courses, and measure their distances, and weigh their masses, and foresee the various combinations of their movements—he may add new planets to our system, and new systems to our world, and yet never reflect on that creating God, whose almighty arm first launched them into the shapeless void; whilst a mind comparatively ignorant can see and adore the grandeur and magnificence and glory of the Eternal God inscribed in charactres of living fire in the vaulted heavens, engraved in the yawning depths of the great abyss, proclaimed amid the splendors of day, breathed in the stillness of evening, revealed in the shrouded glories of night; nay, in the smallest insect that floats in air, as in the most finished form of animal existence—in the plant that shrinks instinctively from human touch, in every flower that breathes its fragrance, in every leaf that puts forth its verdure—in a word, through the ascending scale of life and intellect, ay, to the measureless mind of the Archangel—all to Him proclaim the power, the wisdom, the glory of the great source of being, because, as the Spirit of God assures us, the simplicity of the just man instructs and enlightens him, whilst all the illumination of the learned cannot enable them to pierce that thick veil that hides from the natural man the things that are of God."

Having shown that the spiritual happiness of the individual is involved in a religious education, the preacher next proceeded to establish the same with regard to his temporal happiness. This he did by showing that under the various vicissitudes of life all, but eminently the poor, required support from religion.

Having established the necessity of early religious instruction towards the happiness, spiritual

and temporal, of the individual man, he next proceeded to prove the same with regard to social man, inasmuch as the spiritual and temporal interests of society are involved in the necessity of combining religious with literary instruction. This he did by showing that education may be very generally diffused through all ranks of the community, and yet leave that community destitute of the essential ingredients of morality and social order. This portion of the discourse was quite in keeping with its whole tenor, and was impressively eloquent.

"We must hasten to the close, consisting of a most impressive peroration, summing up with much energy and pathos the heads of the discourse, but without any formal enumeration, which might prove a refrigerant; and concluding with an earnest appeal to uphold their own invaluable male and female parochial schools, in supporting which, he said, they, to a certain extent, became the subordinate saviors of the little ones, in whose behalf the Redeemer addressed them: "Suffer the little children, and forbid them not to come unto me."

He proved the necessity of a religious education towards the spiritual and temporal happiness of individuals and of society; and this he executed by considering the individual in his spiritual and temporal relations, and next considering society under the same relations, spiritual, or moral and temporal, which embraced the whole subject of individual and social happiness in its inseparable connection with religious instruction.

Throughout the whole of his eloquent lecture Dr. Donovan was listened to with deep interest.

## THE PROTESTANT CLAIM TO THE RIGHT OF PRIVATE JUDGMENT.

A Lecture by Dr. Silliman Ives, Delivered Sunday Evening, March 6.

The last of the course of Sunday evening lectures was delivered on Sunday evening, the 6th inst., in Mozart Hall, by Dr. Silliman Ives, to one of the largest and most respectable audiences which have assembled within the walls of that building during the lecture season. The subject was one of much interest, and the frequent applause with which the remarks of the distinguished speaker were received, showed how highly his treatment of it was appreciated by his audience. Among those who occupied seats on the platform were the Rev. Mr. McNeirney, the Rev. Mr. Preston, the Rev. Father Hecker, the Rev. Father Deshon, Dr. Brownson, Dr. Huntington, and other gentlemen.

Before the commencement of the lecture, Dr. Huntington made a few remarks concerning the course about to close. It might be considered presumptuous, said he, in simple laymen to inaugurate the idea of Sunday evening lectures, and to undertake the task of instruction which belongs more particularly to the Rev. clergy; but we did not undertake this without procuring the approbation of his Grace the Most Rev. Archbishop. That approbation, continued he, was given gracefully and cordially, and at his Grace's suggestion, the Rt. Rev. Bishop of Pittsburgh delivered his admirable introductory lecture, who, if the state of his health had permitted, would have delivered the closing lecture this evening. The Rev. clergy have kindly encouraged us by their sanction and presence, and the attendance of the Catholic community here Sunday evening after Sunday evening, has been exceedingly gratifying. In the name of Dr. Ives and myself, I beg leave publicly to return our thanks to his Grace the Most Rev. Archbishop, for his gracious permission; to the Rt. Rev. Bishop of Pittsburgh, for his condescension and valuable co-operation; to the Rev. clergy for their support, and lastly, to you, ladies and gentlemen, for your encouraging attendance. In what I have said thus far, continued the speaker, I have had the approbation and countenance of Dr. Ives; for what I am about to say I alone am responsible. I have not his approbation, nor did I seek to obtain it; but I cannot permit this course to close without expressing my admiration for the illustrious convert, who, impelled by the Divine Grace, descended joyfully from an Episcopal throne and took his station among us Catholics as an humble layman, giving the strongest proof of sincere religious conviction—making the greatest sacrifice to truth that any man in our republican country could be called upon to make.

Dr. Huntington resumed his seat amid loud applause, and when silence was restored, Dr. Ives came forward and delivered his lecture.

The lecturer commenced by observing that the right of private judgment was the most sacred and inalienable right of man, but that

no right had been so misunderstood and abused. Reason is to decide on all points that she can comprehend, on all subjects that come legitimately under her jurisdiction, and in a proper sphere she is paramount and beyond appeal. But above and beyond this sphere the region of Faith into which Reason, influenced by human passions, and unimpelled by human pride, would not dare to enter. Reason in itself is humble and discriminatingly humble in believing that it cannot comprehend, and discriminatingly in recognizing proper subjects on which to exercise its functions. It is the proud boast of Protestantism, observed the lecturer, that she empowers human reason from the bondage of a authority, that it is the basis of her religious faith, that to it alone she appeals, and on alone she depends. No Protestant nation asserts this so loudly and so persistently as England: therefore it is well to examine her claims on this point to ascertain how far her practice accords with her principles, and discover where and by what means she has exhibited her devotion in the cause of private judgment. Is it in Ireland, misgoverned and persecuted, where every engine of oppression has been used to turn the people from their ancient faith, every inducement held out to tempt them from it, changing the plan of attack according to the character of the individual, approached, puzzling the ignorant with arguments they could not understand, tempting the starving with food and money, the ambitious with golden visions, cajoling the shrewd with promises, and bullying the timid with threats. Does this look like a reliance on argument and reason? Is this the way in which she upholds the divine right of private judgment? Or, must we look to India for an exemplification? Let her system of taxation, her mode of collecting the taxes and her treatment of Catholic missionaries answer. Is it Sardinia, Belgium, or Holland, or Spain?—Spain, which it is her constant endeavor to foment dissension and to excite class against class. Or is it on her own soil that she has asserted and guaranteed the right of private judgment and liberty of conscience? Let history answer. It tells us that in the year succeeding the miserable schism of the Sixteenth Century, mis-called the Reformation, one hundred Catholic Priests were executed in England following the dictates of their conscience, that when Catholics appealed to reason, the shrinking from the force of Catholic logic, dreading its effects on candid minds, arbitrarily enforced silence by legal enactment. And when any man dared to obey the dictates of his conscience and exercise his right of private judgment by becoming a Catholic, he was such an exercise of this boasted Protestant right looked upon? How was Dryden treated? Persecuted, maligned, ridiculed, held up to public contempt as a driveller, a maniac; the loftiest genius, the noblest while a Protestant; a fool and a madman when he became a Catholic. And Crashaw, noble name in English literature, of whom Protestant poet Cowley has written:

"Poet and Saint! to thee alone are given,  
The two most sacred names of earth and heaven,  
The bard and saint, the poet and the saint,  
Next that of Godhead with humanity."

How was his assertion of the rights of conscience, his exercise of private judgment, rewarded? By loss of position, by deprivation of the means of living, by obloquy and exile. Yes, the pure and heavenly-minded Crashaw, for the crime of being a Catholic died in exile at Loretto. And how many familiar with his works? How many have heard his name? When Englishmen speak the poets of that time do they include him? No! but stranger yet, our own Everett and Adams are equally silent, and in this city one library has a copy of his poems. This system of excluding books which have a Catholic tendency is carried out with careful assiduity in every literary institution, and our public school books no article is admitted which presents the Catholic view of any question, or which could tend to diminish existing prejudices against our holy faith. Does it conduct bespeak confidence in the truth of their cause or sincere attachment to the people of private judgment. The lecturer subscribed in eloquent terms the effect of Reformation on the character of English literature, traced its downward progress in that disastrous epoch to the reign of William and Mary, showed poetry, formerly so full and soaring, in a state of bondage, and the greatest names in the world of letters w



AN ORATION ON ST. PATRICK will be delivered in St. Bridget's spacious and handsome school hall, on MONDAY EVENING, March 21, by Mr. JOHN M. HAREINGTON, Esq., on which occasion, also, the powerful Cecilian Brass Band of 24 instruments will perform for the first time. Doors open at 7 o'clock. The commence at 8 o'clock. Tickets 50 cents.



## The Field of Kunnersdorf.

FROM THE GERMAN, BY CLARENCE MANGAN.

Day is exiled from the Land of twilight;  
Leaf and flower are drooping in the wood,  
And the stars, as on a dark-stained skylight,  
Gloss their ancient glory in the flood.  
Let me here, where night-winds through the yew  
sing,

Where the moon is chary of her beams,  
Consecrate an hour to mournful musing  
Over Man and Man's delicious dreams.  
Pines and yews! envelope me in deeper,  
Dunner shadow—sombre as the grave—  
While with moans, as of a troubled sleeper,  
Gloomily above my head ye wave,  
Let mine eye look down from hence on yonder  
Battle-plain, which Night in pity dulleth;  
Let my mad imagination ponder  
Over Kunnersdorf, that Place of Skulls!

Deat thou re-illumine those wastes, O, Summer?  
Hast thou raised anew thy trampled bowers?  
Will the wild bee come again a hummer  
Here, within the houses of thy flowers?  
Can thy sunbeams light, thy mild rains water  
This Aecleia, this human soil,  
Since that dark day of redundant slaughter,  
When the blood of men flowed here like oil?  
Ah, yes!—Nature, and thou, God of Nature,  
Ye are ever bounteous. Man alone,  
Man it is whose frenzies desolate your  
World, and make it in sad truth his own.

Here saw Frederick fall his bravest warriors—  
Master of *this* World, thou wert too great!  
Heaven had need to establish curbing barriers  
'Gainst thine inroads on the World of Fate.  
Oh, could all thy coronals of splendor  
Dupe thy memory to that ghastly day?  
Could the Graces, could the Muses render  
Smooth and bright a corse-o'ercovered way?  
No! the accusing blood-beads ever trickle  
Down each red leaf of thy chapel-crown—  
Men fell here as corn before the sickle,  
Fell to aggrandize thy false renown!  
Here the veteran dropped beside the springald;  
Here sank Strength and Symmetry in line:  
Here crushed Hope and gasping Valor mingled;  
And, Destroyer, the wild work was thine!

Whence is then this desolate funeral?  
What this Tide of Being's flow and ebb?  
Why renders Death at this life material  
Of Existence's divinest web?  
Vainly ask we! Dim age calls to dim age;  
Answer save an echo, cometh none:  
Here stands Man, of Life-in-death an image,  
Here, inevitably, the Living One!  
Storm-clouds low and muster in the distance;  
Girt with wrecks by sea and wrecks by land,  
Time, upon the far shore of Existence,  
Counts each wave-drow swallowed by the sand.  
Generation chases generation,  
Down-hoarded by the all-worn, unworkd ye:  
No cessation and no expiation!—  
Birth—Life—Death!—the Silence, Flash and  
Smoke!

Here, then, Frederick, formidable sovereign!  
Here, in presence of these whitened bones,  
Swear at length to cherish Peace, and govern  
So that men may learn to reverence thine!  
Oh, repudiate blood-bought fate, and hearken  
To the myriad voices-voiced Dead,  
Ere the Sternness shall lay down, to darken  
In the Silence, thy crowning head!  
Shudder at the dire phantasmagory  
Of the slain, who perished here through thee;  
And abhor all future wreaths of glory  
Gathered from the baleful cypress-tree!

Lefty souls dislaid or dead the lauré,  
Here is a mad exchange for *Mon*;  
Adlers bark in green spots; such the moral  
Taught by History since her schools began.  
Cesar slain, the victim of his trophies,  
Bajazet expiring in his cage,  
All the Cæsars, all the sabbre-Sophies,  
Preach the self-same homily each age.  
One dragged wine-cup dealt with Alexander,  
And his satraps scarce had shared afresh  
Half the empires of the World-commander!  
Ere the charnel worms had shared his flesh!

Though the roll roll down from Life's green  
mountain,  
Bright through festal dells of youthful days,  
Soon the water of that glancing fountain  
In the vale of years must moult its rays.  
There the pilgrim on the bridge that, bounding  
Life's domain, frontiers the wold of Death,  
Startled, for the first time hears resounding  
From Eternity, a voice that saith—  
"All which is not pure shall melt and wither.  
Lo! the Desolator's arm is bare,  
And where Man is, Truth shall trace his thither,  
Be he curtained round with gloom or glare."

## A TALE OF THE TYROL.

During one of my excursions through the remote valleys of the Northern Tyrol, I happened to make the acquaintance of a benevolent Roman Catholic clergyman, who invited me to spend a few days at his humble but hospitable abode. Among other interesting details respecting the rural population of his

neighborhood, he related the following circumstances connected with the history of one of his favorite parishoners. They appear to me not devoid of interest, and I shall give them as nearly as possible in his own words.

"Observe," said he, pointing to a rustic dwelling which was visible from the window where we sat, "observe that cottage nestled under the brow of the mountain, as if seeking protection from the fierce mountain blast; you see it is likewise sheltered by that grove of pine trees, and a few stunted birches, the only ones to be seen for miles around. That is the habitation of Lewis Vostner; and that slender streamlet which now winds its way down the mountain side like a thread of silver, but which, when swelled by winter rains, becomes a raging torrent—that streamlet has proved of more value to the owner of the rude heritance, than many a mine of gold has done to its possessor.

Nothing could look more unpromising, more desolate, than that spot did when first it came into Vostner's possession. He did not, however, despair; he had seen the effect produced by irrigation in other instances, and with unremitting labor he guided the precious waters through various channels, so as to reach and fertilize every portion of his little patrimony. He planted that grove, which, besides, affording shade from the summer's heat, provides nourishment for the arid soil by the vegetable manure produced by its fallen leaves. Thus, by unwearied industry, under the guidance of an intelligent mind, he converted a barren desert into a productive farm, where he lived in comfort, and was looked up to with respect and admiration by his poorer neighbors.

A little proud of his wealth, Vostner was more proud of his only child Theresa, who grew up to womanhood with a more than usually graceful person, and a character of the most perfect gentleness, while her intellect was from various causes cultivated and refined to a degree uncommon in her rank of life. Her mother's health having declined in consequence of her exertions to assist her husband in his early difficulties, Theresa took upon herself the principal labors of the dairy. She had reached her seventeenth year without encountering anything to mar her happiness. At this time a suitor presented himself, in Basil Affland, the son of an affluent farmer, and Vostner favored his claim. He was surprised to find, however, that Theresa expressed great disinclination to the match, alleging that the wooer was a person whom she felt that she could never love. Vostner did not rest satisfied with this declaration, and at length wrung from her that her affections had been bestowed upon Sebastian Freilitz, and indigent orphan youth, not, as she thought, from any of the usual causes of preference, but because she had observed his well-principled conduct towards those connected with him, and particularly his kindness to a helpless grandmother, who entirely depended upon him. Vostner was disappointed, but loved Theresa too well to press a suit disagreeable to her. She, on her part, was content to hope that some happy turn of fortune might yet occur to reconcile her wishes and her duty.

Matters remained in this state till the breaking out of our troubles in 1809. Ah, those were dreadful times—I cannot bear to dilate upon them. Our peaceful valleys then became the scene of cruel warfare. Our finest youths turned into soldiers, and all our rural labors suspended. Suddenly this retired district was threatened with an attack. Most of our young men had already joined Hofer beyond the mountains, and it was determined to send an express to demand succor; but who could be found to undertake the perilous office, which demanded not only the greatest intrepidity, but a perfect knowledge of the mountain passes?—for in that consisted the only chance of escape from the Bavarian troops, who were ever on the watch for stragglers, and from whom little mercy was to be expected. It was late in the day before a suitable messenger could be procured; at length one presented himself, who all agreed was the best fitted for the purpose; this person was Sebastian. Theresa and her parents were then at our village, having left their home to avoid the risk of being surprised by the enemy in their lonely abode. She heard the tidings of Sebastian's daring enterprise with mixed feelings of pride at his patriotism and intrepidity, and terror at his danger; the latter feeling, however, prevailed. She had

hitherto, in accordance with a promise to her father, been very guarded in her behavior towards her lover. He, poor youth, had never dared to declare openly his attachment; but words were unnecessary when every look betrayed the fervor of his passion, and the very restraint he put upon it rendered it more evident to the conscious Theresa. It was only when the moment of parting came—that parting which might too probably be for ever—that the long-expressed feelings of the youthful pair burst forth without control, and that, with touching words and more persuasive tears, she besought him to guard well his life for the sake of all he loved.

The hope of proving himself worthy of obtaining the hand of Theresa, was, I believe, one of the prominent motives which induced Sebastian to court this dangerous service. It was agreed that, in case he succeeded, he should give us notice of it by lighting a signal-fire upon the opposite mountain.

As midnight approached, every eye was fixed with intense anxiety upon the appointed spot; but minutes—hours passed away, and no welcome signal greeted our eyes. Poor Theresa kept her watch unwearied, never moving from her post except for a few minutes to comfort Sebastian's old grandmother, who was too feeble to bear the fatigue of sitting up. Vain were our watchings. No light appeared.

Sebastian having evidently failed in accomplishing his mission, we passed the following day under the most dreadful apprehension. Evening, however, brought the welcome intelligence that the enemy, from some unknown cause, had relinquished their intention of attacking our village, and had passed over on the other side.

Though no certain tidings of Sebastian's fate had yet reached us, little doubt of its nature existed in the minds of any. Theresa, though profoundly afflicted, was calm and resigned. At length, some of the youths who had been out on military service returned, and amongst them Basil Affland. His first visit was to my house, where she and her family were collected. I was struck with a certain air of suppressed triumph in his appearance, as, fixing his eyes upon her as she sat at her work, pale and silent, he began in a voice of condolence to declare that he was sorry—that it grieved him to the soul to be the bearer of such intelligence to the friends of Sebastian.

At the sound of that name, the poor girl, starting from her state of abstraction, exclaimed, "It is all over, then, and he is murdered!"

Basil looked at her for a moment with an expression of malicious satisfaction in his countenance, and then replied, "There is no occasion for this alarm about his life, Theresa. He is safe enough. He was too wise to risk that precious life for our sakes. He has, on the contrary, obtained promotion; he has been made a leader of the Bavarian troops—their guide, at least."

"And do you suppose this tale will obtain credit here?" said Theresa, looking at him with sovereign contempt. "Sebastian a guide to the enemy's forces! Sebastian a traitor! Would I could think thy assurance of his being alive less false than all the rest of your story!"

Basil's face became flushed with anger. "I see," said he, "that it is useless for me to speak to those who are determined not to believe; before night, however, I may be able to prove beyond the possibility of doubt that I am neither a liar nor a slanderer."

So saying he departed, leaving us all in the utmost consternation—all except Theresa. She calmly said, "It is his malice only. He repeats what he cannot possibly believe. Surely no one can doubt that Sebastian would die a thousand deaths rather than commit such an action."

I hoped that she was right, but having seen more of life than the innocent Theresa, I could not place the same confidence in human virtue.

Late in the evening Basil returned, accompanied by two of the principal inhabitants of the district. Deliberately seating himself, he remained for some minutes silent. There was again that look of suppressed triumph that I had observed in the morning.

"I am," said he, affecting an air of sympathy as he addressed Theresa—"I am sorry that my duty towards my country obliged me to deliver this paper into the hands of the public authorities before I made it known to

you. When you have read it, you will perhaps be less ready to accuse me of calumny than you were this morning."

Thus saying, he presented her with a letter, the seal of which had been broken. She eagerly perused the contents, then started up wildly, clasped her hands together, and rushed out of the room. Her mother and I followed in the greatest alarm. We found her lying on the floor of the adjoining apartment in a fainting fit. Our efforts to restore her were for some minutes vain; at length she sighed heavily, opened her eyes, and looked round with bewildered air. I then took up the fatal paper which had caused her despair. Alas! when I had read it, I could no longer wonder at the poor girl's agony. It was in Sebastian's hand, and ran thus:

"DEAREST THERESA: I cannot let the messenger go without one line from my own hand to your dear self. You will no doubt feel surprised that I should have been induced to become a guide to the enemy's forces; but I do not think you will blame me under the circumstances; how otherwise could I act? Your ever faithful

SEBASTIAN FREILITZ.

It was with deep concern I found myself compelled to believe Sebastian a traitor; but I had then no time to give to my own regrets. Theresa was carried to her bed, where she lay so still that, but for the deep-drawn sighs that at times burst from her burdened heart, she might have been thought to be in a trance. From this state she was roused about midnight by the coming on of a fever, which soon increased to an alarming height. During the delirium produced by her disease, the name of the unfortunate Sebastian was ever on her lips; sometimes accompanied by words of reproach for his baseness—sometimes by expressions of resentment against those she termed his calumniators. At length the fever left her, feeble indeed, but perfectly clear in mind, and sensible of the full extent of her calamity. I endeavored to turn her thoughts in such a direction as I thought would lead to resignation. I pointed out how fortunate she might rather consider herself in having escaped allying herself with a person destitute of principle. I also called upon her to remember the duty she owed to her parents, and to look forward to a time when she should have in a great measure forgotten this blow. It is not easy for one suffering as she suffered to listen to and act upon such admonitions; but Theresa was always actuated by high principle—she endeavored to calm her mind, and in a little time she appeared to have in some degree recovered from her affliction.

She became more than ever remarkable for her activity. As the family were still afraid to return to their lonely dwelling, they remained at the house of a distant relation of her father, a wealthy person, according to Tyrolese notions of wealth. Raymond Landsberg had been left a widower in the prime of life. He was highly respected for the excellence of his character, he possessed a warm heart and a delicacy of feeling seldom found among those of his station. Compassion was the first sentiment that Theresa awakened in his breast; but compassion towards a young and lovely female often leads to still more tender feelings, and so it was with Raymond. The object of his attachment, however, was too much absorbed in her own sorrows to discover in his behavior anything beyond the kindness of a relation. For this kindness she was sincerely grateful, and endeavored to repay it by unremitting attention to his household concerns.

Consideration for her recent disappointment for some time prevented the avowal of her sentiments; but when he perceived that her countenance, though still sad, had recovered somewhat of its natural placid expression, he ventured to disclose his wishes to me. This he did in preference to speaking to her parents, who might, he feared, attempt to exercise an authority over her which would be equally distressing to his feelings as a friend and as a lover; for his affection was not of a nature to be satisfied with an unwilling compliance. It was with pleasure that I undertook to plead his cause, well assured that his sterling worth and unwearied kindness must ere long awaken attachment in the object of his choice.

I opened the business by an encomium upon his generosity. Theresa warmly concurred in this praise, and declared that it would give her the highest gratification to be able to show her sense of his kindness, but that, she feared, would never be in her power.

"You can, Theresa," said I, "show your sense of his kindness effectually, and at the



same time confer an inestimable benefit upon the parents to whom you owe so much."

"At these words the truth seemed to flash across her mind. She cast a look of surprise and alarm at me, but did not speak.

"I suspect you guess my meaning," said I, "you know that Raymond has been like a son to your parents—make him such a reality; you will thus insure the comfort of their old age, and at the same time obtain for yourself one of Heaven's choicest blessings—a pious, virtuous and tender husband."

A deadly paleness overspread her countenance.

"Does my father know of this?" were her first words.

"No; Raymond was too considerate to mention it to him without your sanction."

"Bless him for that, along with all his other kindness! How should I have been able to bear my father's reproaches for denying him such a son? Yet deny him I must; I cannot give a poor heart-broken creature, unfit to be the wife of any man, to my generous cousin; that would be a bad return for all he has done for us."

"But he wishes it, Theresa; your depression of spirits does not discourage him. Nor will your heart always continue dead to happiness; time and reason will efface all traces of past sorrows."

"No, father, no; I feel that it can never be."

"So girls always think when disappointed in love; but I never yet knew a reasonable mind that was unable to subdue an ill-placed attachment."

"I have subdued it, father—I no longer love that unfortunate," said she, her lip quivering as she spoke; "but my heart seems turned to stone. I cannot love as a husband ought to be loved. So convinced am I of this, that I have formed a resolution which I feared to tell you of, lest you should disapprove of it; I wish to devote my heart to God, and I feel that Heaven will not reject my sacrifice."

"These are vain romantic fancies, my dear child," said I, "of which your reason truly told you I should disapprove. Each one has his duty to perform in life: yours is clearly pointed out—it is to contribute in every way to your power to the happiness of your parents. To see you happily and respectably married has long been their fondest hope, which to relinquish would be a severe trial. Meantime, you need fear no importunity from Raymond. All that he asks is, that you make no irrevocable determination against him."

The restraint which the knowledge of Raymond's sentiments produced upon the mind of his cousin soon yielded before the delicate respect to her feelings, which always governed his behavior towards her. In any difficulty it was to him she had recourse for advice—in any affliction she was sure of his ready sympathy; and she, on her part, felt happy to testify her gratitude by increased attention to his domestic concerns.

A few months having thus passed away, and our country having been delivered into the hands of the conquerors, warfare had consequently ceased, and Vostner announced his intention of returning to his home, and endeavoring by renewed industry to repair the injuries which his little patrimony had sustained during the unavoidable intermission of his fostering care. As he announced his intention, he sighed deeply, for he felt that time had impaired his vigor, and that he was no longer able for the exertions which had proved so successful in early life.

Raymond strenuously opposed his design, urging him to defer his departure till the spring should be farther advanced, and offering every assistance in his power to afford; but Vostner was inflexible. His pride suffered under the sense of obligations which he had been compelled to submit to; and finding that there appeared no probability of the secret object of his wishes—his daughter's marriage with her cousin—being realized, he could no longer endure to be a burden to his kind relative. When every effort to shake his resolution had been used in vain, Raymond, after fixing his eyes upon Theresa for some moments with a look of earnest melancholy, slowly rose and left the room. Full well did she understand that silent appeal. Late on the evening of that day, she presented herself at the door of my sitting-room.

"How is this, dear child?" said I, observing that her eyes were swelled with weeping; "has any new evil occurred?"

"None, sir, only that my father says he will remain no longer here. He will return

to his old comfortable dwelling, even before the weather has become warm; and I fear he is not fit to brave the season, nor equal to the labor he must undergo. Raymond entreated him to stay, and promised, if he did, to assist him in his labors. Then Raymond looked at me so, and I felt father," said she, trembling with emotion—"I felt as if I were—"

"As if you were the cause of your father's inflexibility; was it not so, my dear?"

"If I thought I should really be doing right, sir—if I thought I could make Raymond happy—why, then, I think I could—I think I would—give up my own wishes for my dear parents' sake."

"Whether you would be doing right or not depends upon whether you feel that you can bestow upon Raymond that degree of affection, that preference, that a husband has a right to expect."

"Next to my parents, sir, none is so dear to me. He has obtained my honest, perfect esteem, my warmest gratitude; and yet, I fear—I fear I cannot love him as he loves me—as once I—"

"Nor is it necessary you should, Theresa. The species of attachment you allude to originates more in the imagination than the heart, and seldom survives the first months of married life. But there is another kind, founded on esteem and gratitude, which will increase with the proofs you receive of the worth of the object of your choice."

Emboldened by my counsel, Raymond ventured to solicit Theresa's permission to apply to her father for his consent to their marriage.

"Dear Raymond," said she, "since it is your wish to take such a poor faded creature to be your wife, I shall not deprive my parents of the blessing of such a son. All I ask is a little time to make myself more worthy of you."

"Yes, Theresa," said he, "all I demand is your promise to be mine at a future day; till that happy time comes, your father will remain with me, and I will manage his affairs as if I were already his son."

Vostner's joy at this event may easily be imagined. It was arranged that the marriage should take place early in the ensuing summer, and Theresa appeared to look forward to it with less and less reluctance every day. Her manner, though more serious than is usual at her age, was calm, sometimes even cheerful, and her regard for her cousin seemed to increase as she marked his unremitting attention to the welfare of her parents.

While matters were in this promising state, it chanced that Theresa, who had gone to visit a friend residing at some distance amongst the mountains, was detained to a late hour by the importunities of her young companion, and the shades of night were closing round her before half her journey was completed. As peace was now restored, this circumstance gave her no concern, for our mountain maids are accustomed to traverse these wilds late and early without any sense of danger. She was leisurely pursuing her way, her eyes cast down, her thoughts in that state of abstraction now become almost habitual to her, when her attention was awakened by a rustling sound amongst the low brushwood that skirted her path. She turned her eyes in the direction whence the sound proceeded, and beheld a figure emerging from the shade, which with hasty yet cautious step approached. When near enough to be clearly discerned, she, to her unspeakable dismay, recognised, pale and emaciated, the countenance of the unfortunate Sebastian. While she remained transfixed to the spot with terror, unable to give utterance to the cry that quivered on her lips, he advanced, and, in trembling accents, pronounced her name, extending his hand as if in the act to detain her; but, alarmed by the sound of approaching voices, he relinquished his purpose, and hastily concealed himself amongst the weeds and brushwood. The party by whom he had been alarmed now appeared in sight. It consisted of a number of young persons from the village, who were gaily carolling their mountain airs. Along with them had come Raymond, in the hope of meeting Theresa; her appearance and attitude struck them with consternation. There she stood, with hands uplifted, and eyes fixed and dilated, as if gazing on some terrific vision.

TO BE CONTINUED.

A FRENCH MARSHAL'S AUTOBIOGRAPHY.—Marshal Vaillant having been written to by a shoeing-smith of his own name for particulars concerning his family, the marshal had the

kindness (says Galignani) to give the following account of his career and origin: "You have addressed to me a good letter, and the person who wrote it must be a good-hearted man. I should be very proud of his relationship, though I do not know if we shall be able to make it apparent. My father, whom I had the misfortune to lose in 1823, was secretary of the district of Dijon, and afterwards secretary-general of the prefecture of the Cote d'Or in 1815; he was elected representative during the Cent-Jours, then deprived of his place at the prefecture, imprisoned as a Bonapartist, &c. I was then in the army of the Loire. My father died poor, but esteemed by all—I do not know that he had a single enemy. I do not resemble him in anything—he was thin and I am stout—he was mild, and people find me cross—in fact, he had as many good qualities as they say I have faults, and I believe they are not mistaken. My father, who brought up a large family, was married to a Mlle. Canquoin. A brother of my mother died at Genlis (Cote d'Or), an excellent man whom we constantly regret. I have no child, and this is the greatest sorrow that God has given me. I was born at Dijon on the 6th December, 1790. I scarcely recollect my mother. We were poor, very poor. We were carefully and tenderly brought up, but in the midst of privations of every sort. My nurse still lives at Dijon. God has not made any better more devoted than she, who received us as infants, and tended us with a love which I cannot express; she has refused twenty offers of marriage to live with us who, however, gave her trouble enough. I entered the Polytechnic School at the age of 16, and left it to enter the engineers. The grade which has been most pleasurable was that of corporal at the Polytechnic School. I was in the Russian campaign of 1813, and was made prisoner at its conclusion. I was at Waterloo. I was wounded at the defence of Paris in 1816; I had a leg torn by a shell at the siege of Alton. My chiefs said that they were pleased with me at the siege of Anvers in 1820. Such, sir, is my history, nearly complete. I shall be happy if you find in it some proof of a similarity of origin between your family and mine. I pray you to receive the assurance of my esteem."

CROUP.—The following remarks on this dangerous disorder, which are borrowed from a series of articles in The Abbeille Medicale, are not without interest to the general reader, especially to mothers. The croup is almost unknown in warm climates, and belongs more particularly to the cold and temperate regions. It chiefly prevails on the banks of rapid rivers, and seldom attacks the children of the poor that we see daily running about barefooted in the gutters or in the snow. The children of persons in easy circumstances, on the contrary, that are exposed to sudden changes of temperature in passing from a warm to the open air in cold or wet weather, are chiefly subject to it. There is nothing more dangerous for a child in its nurse's arms, than to be carried about with its face exposed to a high wind, or to a violent draught in rainy weather. Hence nurses, when surprised by a shower, should never take refuge under gateways, where there generally is a draught, but should prefer seeking shelter in a shop, or at least protect the infant's head with a shawl or handkerchief. Young children, when in carriages driving at a rapid rate, when the sky is lowering, run a similar danger, however warmly clad they may be. The croup generally attacks children suddenly at night, after they have gone to bed, without any premonitory symptoms. It may be known by the fever accompanying it, hoarseness and difficulty of breathing, and lastly a cough of a peculiar nature, and which, when once heard, can never be mistaken for any other. When the patient weeps, there is little danger, but the case is very serious when there are no tears. The first thing to be done is to prevent the inflammation from fixing itself in the larynx; leeches ought, therefore, to be applied just above the knee, and warm poultices of bread and linseed flour to the foot soles, which ought to be kept warm by bottles of hot water. The rest of the treatment must be left to the physician, who should be called in without delay. We shall conclude our summary of these articles with the following curious fact: About a month ago a child at Nantes, laboring under croup, was given up by three physicians, who went away in the conviction that it could not live many minutes longer. The child's grandmother, being left alone with it, said to herself, "Surely, the case being desperate, I risk nothing in trying a remedy of my own." She, accordingly, took a long goose quill, dipped its feather into a spirituous liquor, thrust it into the child's windpipe, and actually scraped it clean, bringing out an immense quantity of false membranes. The larynx being thus freed from its obstructions the child recovered.

## FACETIÆ.

A MIRACLE OF HONESTY.—At a party one evening several contested the honor of having done the most extraordinary thing, and a reverend gentleman was appointed sole judge of their respective pretensions.

One party produced his bill with a receipt attached to it. A buzz went through the room that it could not be outdone, when a second proved that he had just arrested his tailor for money he lent him.

"The palm is his," was the general cry, when a third put in his claim.

"Gentlemen," said he, "I cannot boast of the feats of my predecessors, but have returned to the owners two umbrellas that they left at my house."

"I'll hear no more," cried the astonished arbitrator, "this is the very *plus ultra* of honesty, unheard of deeds; it is an act of virtue of which I never knew any one capable. The prize is—"

"Hold," cried out another, "I've done still more than that."

"Impossible!" cried the whole company; "let us hear."

"I've been taking my paper for twenty years, and paid for it every year in advance! 'Twas no use—he took the prize."

A CLOSE WRITING.—During a recent trial at Auburn, the following occurred to vary the monotony of the proceedings. Among the witnesses was one as verdant a specimen of humanity as one would wish to meet with. After a severe cross-examination, the counsel for the government asked, and then putting on a loud, harsh and ominous shake of the head, exclaimed:

"Mr. Witness, has not an effort been made to induce you to tell a different story?"

"A different story from what I have told, Sir?"

"That is what I mean."

"Yes, Sir; several persons have tried to get me to tell a different story from what I have told, but they couldn't."

"Now, Sir, upon your oath; I wish to know who those persons are."

"Waal, I guess you've tried 'bout as hard as any of them."

The witness was dismissed, while judge, jury and spectators indulged in a hearty laugh.

A FATALIST.—A western paper publishes the following. I knew an old man who believed that "what was to be would be." He lived in a region infested by very savage Indians. He always took his gun with him, and one time he found that some of his family had taken it out. As he would not go without it, his friends tantalized him by saying that there was no danger of the Indians; that he would not die till his time came anyhow.

"Yes," says the old fellow, "but suppose I was to meet an Indian? And his time was come, he wouldn't do not to have my gun."

HUMBOLDT AND HIS PARROT.—The last Humboldt anecdote narrated by the Berlin papers is as follows:

The celebrated *savant* possessed a black parrot, presented to him years ago by the grandfather of the Princess of Prussia, Karl-August of Sax-Weimar. At this moment the parrot was very fond of the bird, and returning home the other day from a dinner party, he was disagreeably surprised by finding the parrot sitting drooping on his perch.

"Well, Jacob," he said, approaching the cage, "which of us two is most likely to die first?"

"Pray, your excellency," remarked his old valet, "do not speak to the bird on such serious matters."

Humboldt turns away silently, taking up a book. Half an hour afterwards, the bird suddenly turns round, looks at its master, and drops dead on the spot. At this moment the black poll is being stuffed at the University Museum for his afflicted survivor.

One very odd night a village doctor was roused from his slumbers by a very loud knocking at the door. After some hesitation he went to the window, and asked, "Who's there?"—"A friend."—"What do you want?"—"To say *here* at night."—"Sit down, and welcome," the benevolent reply, as he closed the window, and crept again into bed.

In a Court of Special Sessions, recently, a man was arraigned for stealing a demijohn, containing three gallons of whisky. "Are you guilty or not guilty?" asked the clerk—"Wal, you can call it what you want, but the whisky that I admit, and drank it too." "You took it without leave, did you not?" "I never wait to be asked when that article's around."

A JAPANESE MOTH FABLE.—This moth (a beautiful species of Japanese night moth) is about four inches long, slender, round bodied, with four wings, two of which are transparent, and concealed under the other pair of wings, which shine like polished metal, and are most curiously and beautifully adorned with blue and gold lines and spots. The following graceful fable owes its origin to the matchless beauty of this moth. All other night flies fall in love with it; and to get rid of their importunities, it maliciously bids them, as a trial of their constancy, to go and fetch it fire. The blind lovers, obedient to command, fly to the nearest lamp or candle, and never fail to get burned to death.



## LATEST FROM EUROPE.

THE WAR QUESTION STILL PROMINENT.  
HOSTILE PREPARATIONS IN FRANCE  
AND AUSTRIA.

## An Outbreak More Imminent than Ever.

## Movements for Political Reform in Ireland.

The last European news wears a still more warlike aspect than any we have yet received. That which we publish this week was brought by the steamer Europa, which left Liverpool the 10th of February, and arrived at this port on the 7th inst. The following are the principal features of interest in her news:

## IRELAND.

How "CONSPIRACIES" ARE "COOKED."—The Irishman has an able and interesting article on this subject, of which the following is a condensation:

A year and a half ago a Government inquiry was held into the causes of the riots which had disgraced Belfast. It resulted in the establishment of the fact that those riots were the fruit of Orange aggression. But an attempt was made at the time to prove that the humble Catholic population were the principal offenders, and that Ribbon Lodges were at the root of the whole disturbance; and a supernumerary policeman was put forward to crown all by producing a veritable "Ribbon oath." Here it is—we pay attention to it:—"I do swear in the presence of my dear brethren, and by the cross of St. Peter, and our Blessed Lady Mary, that I will destroy all heretics, and, as far as in my power, I will not spare property nor person, not one excepted. I do also swear that I will assist you, my brethren, in every design against the heretics, as is so called by our Holy Father the Pope; and I do further swear that I will be ready, in twelve hours' warning, to put this our glorious design into execution against heretics of every sort. So help me God, by the cross of St. Peter, and make me faithful in this obligation. Amen. Isaiah 35th c. 5th verse—"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." The editor of this journal was at the time conducting the only national organ in Ulster. The document struck him as very apocryphal, and he promptly disputed its authenticity. We said—Clearly the internal evidence of this pretended Ribbon oath is damnable. The language of it is such as Protestants use in referring to Catholics and their creed, but Catholics themselves never make use of these peculiar forms of expression—"I do swear by the cross of St. Peter." To a Catholic these words are simply nonsense: "the cross of St. Peter" is a phrase never heard from the lips of a Catholic, though Protestants utter such rubbish when abusing Catholic doctrine. Fairly this thing is the clumsy concoction of an ignorant Protestant. Again, mark this phrase, "our blessed Lady Mary." We have often heard Protestants use the words "Lady Mary" and we have seen this form of words in Protestant controversial writings. But the phrase was never uttered by the lips of a Catholic. Catholics say "the blessed Virgin," "the Holy Mother of God," "the Virgin Mary," and simply "the Virgin"—these phrases are constantly in their mouths, in prayer or religious discourse, but the words "our blessed Lady Mary," are utterly foreign to Catholics: to the mind of a Catholic they never would have occurred. Then look at the quotation from Scripture, Isaiah, 35th chapter, 5th verse—"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." That is exactly the Protestant version. In the Catholic Bible you find the words as follows: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped." Note this, too, that the text is quoted from Isaiah: so is the name spelt in the Protestant version. In the Catholic Bible the name is spelt "Isaías." So far we proved that this atrocious document must have been the manufacture of a Government spy, or at least that it could not have been concocted by a Catholic or a Ribbonman. We resolved to trace the matter further. The name of the supernumerary police officer who produced it at the Belfast inquiry was Hill—not that well. A reverend friend presented us with a copy of a northern newspaper, some seven years old, in which the following was published in a letter signed "F. H." (the policeman's own initials), with the following graceful preface:—"For the further information of those sceptical Protestants (about the diabolical spirit of Popery) I beg to enclose you a verbatim copy of a 'Greenman's oath,' about which there has been some talk, for it was found by the police in the pocket of a coat which a fellow had thrown off for the purpose of beating a Protestant in Ballymena." So there was a "Greenman's oath" of 1850 found doing duty, in the same reputable hands, as a "Ribbonman's oath," at the Belfast investigation of 1857?

But our search did not stop here. On investigation, our reverend friend discovered from the police authorities that it was in 1847, three years before that the document had been found—not in a coat "thrown off for the purpose of beating a Protestant" (as ingeniously asserted by the venacious "F. H."), but in the pocket of an old waistcoat, which nobody desirous of beating Protestant or Papist had been seen to throw off anywhere or at any time, but which somebody said he had found somewhere lying on the public street. We have not done with this precious oath yet, however. We were enabled to trace it even so far back as 1813. In the Belfast Magazine for the November of that year, there is a paragraph to the effect that on the market house of Killyleagh a placard had been found posted a few days before, containing what purported to be an oath of combination among Catholics, beginning,—"We do swear by the holy cross of St. Peter, &c."—in point of fact, the genuine original of the mysterious "Greenman's oath," found in the mysterious old waistcoat! The paragraph in The Magazine of November, 1813, goes on to say that "a neighboring magistrate thought this duty," "to the honest fellow," "to trace the person who had put it up, and the man proved to be the leading Orangeman of the neighborhood." And thus we carefully traced back to the Orange ruffian of Killyleagh, in 1813, the terrific "Ribbonman's oath," which was infamously produced as evidence of "the diabolical spirit of Popery" in 1850, and of "Popish conspiracy in Belfast" in 1857! Now, does not this read like a romance? The evidences and proofs are still in our possession.

## INTERMEDIATE EDUCATION MEETING, NEWRY.

—A meeting was recently convened for the purpose of urging upon the Legislature the importance and necessity of establishing a system of intermediate education for the middle classes in Ireland. The chair was taken by Mr. Richard Waring, J. P., Seneschal. Amongst others we noticed the following: The Very Rev. the Dean of Down, Major Waring, J. P.; Isaac Corry, P. P., D. L., William Kirk, M. P., Denis Maguire, J. P., James McGee, Robert Ross Todd, George Irvine, J. P., I. W. Dickenson (Carpentman), the Rev. Henry Alexander, Edward Greer, Solicitor; Robert Greer, Robert McCracken, James McBlain, Joseph Longhran, Dr. Erskin, Robert McBlain, Henry McBain, James Glenny, Edward Curran, Francis Vail, J. M. Macleod, Edward Maguire, Dr. Savage, W. Glenny, Archibald Hall, Arthur J. Small, Edward Quinn, &c. Mr. Kirk, member for the borough, having observed on the incalculable benefits conferred upon society by intermediate schools, in providing a scientific and practical education for the children of the middle class, he concluded by moving the adoption of a resolution in favor of intermediate education, which was carried. Major Waring moved the adoption of a petition on the question, which was seconded by the Rev. John Moran, and carried. Mr. Magee moved an amendment, that the sitting endowments should, when practicable, be made available.

Mr. Magee's amendment was subsequently withdrawn, whereupon Dr. Savage moved that the meeting be adjourned for a fortnight, which motion was lost, and the original resolution carried.

County.	Population.	No. of Proprietors.	No. of Voters.
Cork.....	551,152	13,478	1 voter to 41 persons.
Tipperary.....	292,829	7,269	1 voter to 40 persons.
Down.....	317,773	10,699	1 voter to 30 persons.
Galway.....	298,129	3,344	1 voter to 89 persons.
Waterford.....	178,718	2,783	1 voter to 64 persons.
Dougal.....	254,283	4,054	1 voter to 61 persons.
Tyrone.....	251,845	7,429	1 voter to 34 persons.
Wexford.....	250,416	5,936	1 voter to 42 persons.
Kerry.....	238,241	4,960	1 voter to 48 persons.
Clare.....	212,729	3,144	1 voter to 68 persons.
Wicklow.....	209,619	2,969	1 voter to 70 persons.
Armagh.....	186,420	3,154	1 voter to 59 persons.
Londonderry.....	191,744	4,070	1 voter to 47 persons.
Oxford.....	190,170	3,853	1 voter to 50 persons.
Cavan.....	174,993	4,909	1 voter to 35 persons.
Monaghan.....	173,778	2,490	1 voter to 70 persons.
Donegal.....	147,936	6,657	1 voter to 22 persons.
Kilkenny.....	148,410	4,924	1 voter to 30 persons.
Meath.....	139,476	4,399	1 voter to 31 persons.
Waterford.....	136,396	8,245	1 voter to 16 persons.
Fermanagh.....	115,973	4,965	1 voter to 23 persons.
King's County.....	113,857	2,746	1 voter to 41 persons.
Queen's County.....	113,857	2,746	1 voter to 41 persons.
Queen's County.....	109,747	2,908	1 voter to 37 persons.
Westmeath.....	107,510	3,484	1 voter to 31 persons.
Longford.....	102,494	3,167	1 voter to 32 persons.
Louth.....	96,627	2,993	1 voter to 33 persons.
Kildare.....	91,493	3,117	1 voter to 29 persons.
Longford.....	85,189	2,435	1 voter to 35 persons.
Carlow.....	63,157	2,069	1 voter to 30 persons.

Making on the whole an average proportion in counties of one voter to forty-four persons. Boroughs (not including university), 33 in number, returning 39 members: population, 820,000; voters, 29,000; and proportion one voter to twenty-eight persons. (Dublin Freeman.)

## CATHOLIC UNIVERSITY, DUBLIN.—At the recent examination for the Scholars' Degree, held at the Catholic University, Stephen's Green, the examiners were the Rev. M. O'Reilly, S. J., the Rev. Dr. O'Reilly, S. J., and Professor Macdonnell, M. D. The following gentlemen received their testimonials: John Knollhaus, Francis Dolan, Thomas Gavin, Count Stephen Zamoyaki, Richard Payell.

## REFORM DEMONSTRATION IN TIPPERARY.—This demonstration of the people of Tipperary in favor of Tenant Right and Parliamentary Re-

form, having for its basis vote by ballot, took place this day, and passed off in every respect most successfully. From an early hour in the forenoon the farmers and peasantry of the surrounding and even remote districts of the county were pouring into the town, and before 12 o'clock the market-place had within its limits a large assemblage. We abridge from The Freeman.

Among those present were the O'Donoghue, M. P., who presided; Mr. Blake, M. P.; Rev. John Power, P. P.; Powerstown; Very Rev. Mr. Cantwell, P. P.; V. G. C. Cashel; Rev. Mr. O'Dwyer, C. C.; Doon; Rev. Mr. Mullally, P. P.; Annacorney; Rev. James Lanigan, C. C.; Kilkenny; Rev. W. Langin, C. C.; Banahans; Rev. W. Cooney, C. C.; Newport; Rev. John Cooney, P. P.; Loughmore; Rev. Mr. Fennelly, college, Thurles; Rev. T. O'Mara, Thurles; Rev. Mr. Quirk, Doon; Rev. Thomas Ryan, C. C.; Upper Church; Nicholas V. Maher, Turin; Thomas O'Meara, Croom; Rev. J. Burke, P. P.; Moyrath; Rev. Mr. Carthy, James Cooney, C. C.; Falmack; Rev. J. O'Mara, George Burke, John O'Mara, W. L. Hackett, Mayor of Clonmel; M. Lenihan, Limerick Reporter; Rev. Mr. Scanlan, Kilkenny; Rev. Mr. Clery, Cashel; Rev. Mr. Mullany, P. P.; Drom; Rev. Martin Laffan, P. P.; Kilkenny; Mr. Corcoran, Corroghuff; Thos. Ryan, Dromard; A. W. Harnett, Tipperary Examiner.

The O'Donoghue, in the course of an able address, said:

Now let us suppose every clause of Bright's bill carried, save and except the clause that includes the ballot, what change would be made in the political aspect of things in Ireland? None whatever. Instead of having one hundred and five members as we have now, we would then have one hundred and ten. But do any one imagine that five additional members would make any beneficial alteration in our condition? Not the slightest. Nor would fifty additional members, and for this reason, that fifty additional members would be sent to Parliament by the same Whig and Tory influence that now sends the great majority of the one hundred and ten. [Cheers.] The additional members for large counties or cities would only have the effect, so far as Ireland is concerned, of increasing or decreasing the relative strength of the Whig and Tory parties, without giving any increased political influence to the people. Thus the legitimate aim of real reform would be frustrated, which is to destroy the monopoly of power which Whig and Tory have so long abused, and to admit the people to the true participation in political power. [Cheers.] I believe that this can be done with the present limited suffrage, but only through the instrumentality of the ballot. [Cheers.] The newspaper published a few days ago, a plan of reform which it recommends to public notice as one that was equitable. This plan gives four members to each of the following English counties, as having respectively a population of about 160,000: Buckinghamshire, Berkshire, Oxfordshire, and Cambridgeshire. To several other counties some more and some less numerously inhabited than Tipperary—it allocates six members each. In fact, an attempt is made by this plan to recognize the importance of population, which the present system altogether overlooks.

In 1851 the population of Great Britain was twenty-one millions. The number of English, Scotch and Welsh members was five hundred and fifty-one. That gives one member to about thirty-eight thousand inhabitants. The population of Ireland at the same period was six millions, which gives one member to about every sixty thousand people. If the number of members of the House of Commons was only one county in Munster which had not a population of one hundred and sixty thousand, and that is Waterford. So that, supposing the plan of The Times is an equitable one—supposing that Ireland forms part of the United Kingdom, and that the same principle should regulate the distribution of seats in every part of the kingdom—supposing that to be so, for the sake of argument, Tipperary, Cork, Kerry, Limerick and Clare should then at least claim four members. [Hear, hear.] The same may be said of three counties in Connaught, and several in Ulster. [Hear, hear.] We constantly hear it said that Ireland should form part of the United Kingdom—that Irishmen are governed by the same laws, and have a right to the same political privileges, as Englishmen. If this be true, how comes it that the one hundred and sixty thousand who live in Buckinghamshire are to have four voices in the House of Commons, and the one hundred thousand who live in Tipperary only two or three? [Applause.] Why should the one hundred and sixty thousand people who live in Oxfordshire have as many voices in the Legislature as five hundred thousand who live in the great County of Cork? [Hear, hear.]

THE THURLES BAQUET.—In the evening a number of gentlemen who attended the meeting dined together in a large apartment at

tached to O'Shea's Hotel, which was tastefully arranged and decorated for the occasion. The original intention was to entertain The O'Donoghue at a public banquet on an extensive scale; but as he was obliged to decline the compliment, in consequence, we understand, of a domestic affliction, this project was abandoned for the present. Several gentlemen, however, being desirous that those who had assembled should dine together to celebrate the day's proceedings, it was determined that this public banquet should take place. About 120 at dinner. The chair was occupied by Captain Dudley Byrne. On the right of the chairman sat Mr. G. H. Moore, Rev. J. Power, P. P., Powerstown; Rev. Mr. Morris, P. P., Borrislough; and on his left the Mayor of Clonmel, Mr. Blake, M. P.; Rev. Mr. Mullally, P. P., and Rev. C. O'Dwyer, C. C., Doon. Toasts were given much to the same purpose as the resolutions referred to.

## ENGLAND.

If the English papers are a transcript of the public mind, the idea that a European war is impending and imminent, prevails very generally throughout the country.

The London Times of the 16th ultimo contains a very strong article on the war question, again asserting England's neutrality and observance of treaty rights, and advising Sardinia of the dangers of her policy.

That the government have decided to take no part in the coming struggle is evident from the fact that there is to be a reduction in the Home and Colonial establishments of about 7,500 men. The reduction in the army at home was also considered indicative of the British government's faith in the maintenance of peace.

But while the home portion of the military establishment was reduced, the army in India received an increase of 14,000 men.

The army estimates which have been published contain the following statistics:—The total amount required is £11,568,000, being a decrease of about £10,000 upon last year. The whole imperial force will be 229,000 men, of whom 106,000 constitute the Indian establishment.

There were rumors of changes in the Derby Cabinet. It was said that the Lord Chancellor would soon retire and undertake the Chief Baronship of the Exchequer—Lord Kingsdown or Mr. Cairns succeeding to the woolsack; that General Peel will resign the War Secretaryship; and that Sir E. B. Lytton will be succeeded in the colonial department by Mr. Gladstone, Lytton being raised to the Peerage.

The Ionian Islands occupy the attention of both Houses of Parliament. In the House of Lords the Earl of Carnarvon vouched for the authenticity of the various documents relating to the affairs of these discontented islanders, which have appeared in the newspapers.

In the House of Commons Mr. Headlam gave notice that he should shortly move a resolution that no new constitution should be granted to the Ionian Islands until that House had first had an opportunity of pronouncing an opinion upon it.

That England is determined to avoid taking sides, if she possibly can, in a European war is certain, but that she will be able to maintain her neutrality is more than doubtful, depending as it does on mere contingencies. A conflict on the Danube would scatter her neutrality to the winds, and on this subject the telegraphic news received in London on the night of the 17th ult., from the Danubian Principalities, is somewhat alarming. The new President had already decreed the union of Wallachia and Moldavia. The Porte was despatching more troops to the Danube. There is, we are told, the possibility of a Turkish and Austrian army marching into the Danubian Principalities, in order to prevent the Roumans from becoming a united people under Prince Conza, their universally elected Hospodar. France, Russia, and Piedmont will object to this, and England will probably support Turkey and Austria. But in order to understand the danger which threatens serious complications in that quarter, it should be known that if the Moldo-Wallachian territory is attempted to be occupied by an Austro-Turkish army, we may expect a revolt in Servia, Bosnia and the island of Candia. This same subject of a European war is not only destructive to the peace of England but the character of the United States, for the London Post of the 10th ultimo denounces our political morality, on the ground that Mr. Johnson Davis, as it asserts, lately stated that a European war would be for us to obtain Cuba.

While war is threatening in Europe the







## METROPOLITAN RECORD.

JOHN MULLALLY, Editor and Proprietor.

It will be the object of this Journal to supply the Catholic portion of the community with all the important and interesting news of the Catholic world, and particularly with information in regard to events and occurrences connected with the Church in the United States.

It is designed to make *THE RECORD* a good and desirable family journal, and it will, therefore, contain a great variety of useful, interesting, and instructive reading matter. Its readers will also be daily informed of the progress of events in the secular as well as the religious world.

The progress of Catholic Educational Institutions will meet with that attention to which they are entitled by their importance. Church Dedications occurring in and about the city of New York, will be fully and accurately reported.

Due care and attention will be given to the Literary Department, and new publications reviewed or noticed, as their character and pretensions may deserve.

Each number will contain one or two stories; and it will be the design of the Editor to make its Miscellaneous reading both entertaining and instructive.

The editorial columns will be devoted to a discussion of the prominent topics of the day, and of all other subjects that properly come within the scope of such a journal. No part will be taken in political controversy, nor in the disputes between partisan politicians.

The business department will be carried on with that strict attention to all its details, without which no paper can expect to succeed, no matter how liberally supported, or how ably conducted, and all the business transactions of the establishment will be conducted on a cash basis.

In conclusion, the Editor refers with pride and pleasure to the following letter of approval from the Most Rev. Archbishop of New York:

NEW YORK, Nov. 8, 1858.

"DEAR SIR: I have read carefully your plan of a Catholic paper, and approve of the same in all its parts. Its scope is new and comprehensive, and will fill up a chasm without necessarily interfering with other papers already established. You have my sanction to proceed with as little delay as possible, and you shall have my aid and support."

Yours, faithfully, in Christ,  
JOHN, Archbishop of New York."

This Journal will be published weekly at No. 371 Broadway, and delivered by mail and express on the following terms:

Price per year served by carrier.....\$3 00  
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Price per copy, for six copies or more..... 2 00  
To Canadian subscribers *THE RECORD* will be served for \$5 per year, as there is no postage on the paper; while to subscribers in Ireland it will be \$5 50 for the same amount.

The advertising rates are as follows:  
To transient advertisers.....12½ cents per line.  
To yearly advertisers..... 5 cents per line.  
No paper will be sent till the receipt of the subscription.

All orders sent to the Publication Office, No. 371 Broadway, will be promptly attended to.  
ED. DUNIGAN & BRO.,  
(JAMES B. KIRKBY), Publisher.

NEW YORK, MARCH 12, 1859.

### FAST AND PRESENT CONDITION OF IRELAND.

THE RECORD of this week contains an ample and interesting *resume* of the history of Ireland, drawn from authentic sources, presenting a clear view of the condition of her people during the three most marked eras of her national existence, viz: When she was exclusively Catholic and refined by literature, science, art and song; when she was impoverished and disorganized by English invasion, and by degrading penal laws against the faith, education, property and domestic happiness of the people; and now, when she comes before the world rejuvenated by religious emancipation, invigorated by a firm hold on the land, and stimulated by a partial development of her immense industrial and manufacturing resources. In the publication of this article we entirely disclaim any desire to perpetuate either religious animosities or the antipathies of race. Such is not our object, but we deem this particular time—the near advent of the anniversary of Ireland's patron Saint—as a peculiarly appropriate opportunity for the presentation of the facts which it contains, and which will do much towards removing the false impressions which have been created by the statements of prejudiced and bigoted writers and travelers. With this object in view we call the attention to the article in question, which we have no doubt will be read with interest and profit by our native-born as well as by our adopted fellow-citizens.

We do not regard the day merely as a national festival, it has a higher significance; it personifies, as it were, a loftier idea; it conveys a holier lesson than a purely national festival could. St. Patrick's Day commemorates an important epoch in the history of Ireland, a revolution of great import, not directly affecting worldly interests, nor affected by human agencies, but

one which, in the course of a few years, changed the religion of the island, subverted Paganism and planted the Cross of Christ from shore to shore. And this revolution was effected without loss of life; no missionary expired in torments; no martyr's blood bedewed the soil. Christianity there knew no dawn, no twilight, but like the sun of the tropics burst forth at once into the perfect day. History records nothing at all parallel to this simultaneous conversion of a nation.

It is almost needless to refer to the effect of this conversion on the condition of the country; learning flourished, academic and collegiate institutions were established, and the system of free education, which we boast of having inaugurated, was carried out to an extent we would shrink from imitating, for these advantages were not confined to the natives of the island,—foreign students were admitted to share them, and not only to share them but they received a yearly stipend for their support while pursuing their academic studies. It is in no spirit of boasting we refer to these things; the recurrence of the festival recalls them to the minds of our adopted fellow-citizens, and they may well be proud of them, for it is not every national festival that is hallowed by such memories.

This year there will be the customary procession on St. Patrick's Day, and independently of our Irish fellow-citizens of this city, there will be delegations from Brooklyn, Williamsburgh, Jersey City, Hartford, Newark, and other places. Several Benevolent Associations will take part in the celebration, and as these societies have been organized for the purpose of carrying into practical effect some of the precepts of Christianity, it is peculiarly appropriate and fitting that they should join in celebrating a day revered by Catholics of every nation. It is pleasant to see so many classes of men combining in peace and order on such occasions; it gives a holiday air to our over-worked city, while the very devices and mottoes on their banners inculcate feelings of benevolence and "good will to men."

The procession once over, the festive meetings begin and social gatherings take place, in which the interchange of kindly feelings contribute to the enjoyment of the evening. Some of these societies devote the proceeds of the evening's entertainment to highly praiseworthy objects—objects that commend themselves to the charitable and benevolent, and deserve liberal support.

As on this day above all others, the thoughts of Irishmen turn to their native land, we have, as already remarked, prepared the article which appears in our columns, descriptive of three eras in the history of Ireland—the first illustrated by learning and sanctity, the second by constancy and endurance, and the third by energy and recuperation.

In the second of these eras, while suffering from the enactment and enforcement of the penal laws—laws framed with diabolical ingenuity—the American Revolution broke out, and it is a curious historical fact that the first relaxation of the penal code against the tenure of land by Catholics was the result of the surrender of the British army to the American troops at Saratoga. Catholics were then permitted to take a life interest in farms, and we have endeavored to prove that this concession, which was gratefully received at the moment, was the cause of that fierce competition for the possession of land which has produced such fearful consequences occasionally to both landlord and tenant.

William the Third having "discouraged" the manufactures of Ireland, at the urgent request of his Parliament, the struggling remnant of her mechanical interests were swept away at the period of the act of Union with England in the year 1800.

Catholic Emancipation was conquered in 1829 by the people under the lead of O'Connell, and this act opened the different avenues to preferment to Catholics, who were thenceforth eligible to sit on the bench, practice at the bar, or command in the army or navy. Nobly did they prove that opportunity to distinguish themselves was the only thing necessary. The judicial bench was graced by the dignity of O'Loughlin, Wolfe, Ball, and many others who filled its highest places with credit, after having surprised and delighted the British Parliament with their eloquence. O'Connell, Shiel, Monahan, and a host of forensic luminaries astonished both the bar and public with their legal acumen and force of argument, whilst Sir John Keane, the hero of Ghuznee, added some of the most brilliant laurels to England's military crown in India. Kane distinguished himself in chemistry, Corrigan in physiology and practice of medicine, Hogan in sculpture, and Macleise, the son of a Cork washerwoman, in painting. The first places have been awarded to them by the Savans both at home and abroad, but what number of such mighty minds were extinguished by English penal rules during three hundred years, will not be known on this side the grave.

After emancipation Ireland may be regarded as a nation brought again under purely Catholic influences—and what has been the result. She immediately set out on a new career of mental and material improvement so great that her progress was impeded only by the awful visitation of the famine. This calamity revealed to the world the exact condition to which landlord avarice had brought her, causing the reduction of her population by over two millions of souls by death and emigration, in the space of four years, from 1848 to 1852. This visitation, however, brought in a good measure its own compensation with it. The Encumbered Estates Court, which went into operation in the year 1859, afforded to the Irish an opportunity of investing their savings in the purchase of estates, which were hopelessly embarrassed, and the fact must ever stand out as a monument of their industry and love of country that they were able within eight years from that date to expend for such a purpose a sum amounting to over eighty-eight millions of dollars, saved either in humble pursuits at home or by hard and unintermitting toil in other parts of the world. About six-sevenths of the money laid out in the purchase of Encumbered Estates have been supplied by Irish capitalists; this fact alone is a sufficient answer to the charge of improvidence; it speaks volumes, and needs no comment. By turning to the figures given elsewhere the reader will have some idea of the social revolution which has been effected in Ireland by the creation of a large body of native landlords, many of whom, animated by an inextinguishable patriotism, have actually bought up the very sites of the old homesteads from which their forefathers were so ruthlessly dispossessed centuries ago.

Popular education is highly prized and esteemed by the people of Ireland, and it will be seen from the official papers that the national schools of this country were attended by over five hundred thousand pupils in 1857. The system under which they are taught was first traced out and afterwards moulded into form by an Irish Catholic member of the Commons house, Mr. Wise, when he represented Waterford. From the year 1853 to the commencement of 1859, Ireland was as Catholic as at any period of her history. What are the results? Half a million of children in her schools; the investment of over one hundred million of dollars in land purchases; increased wages; the extension of a network of well-managed railways; a decrease of emigra-

tion and crime; and a local bank note circulation amounting to over thirty-five millions of dollars, which is secured by over twelve millions of bullion placed in the vaults of these institutions.

This change has occurred in seven years, and in contemplation of such progress we may not hope for during the next twenty. Her commanding position as the outpost of the continent of Europe must, in this age of trade and commerce, make her the great entrepot of Europe and America, the highway transit of the commerce of the continents. It has already been shown what profitable trading relations she will hold with this continent by the successful establishment of the Galway steamship line.

In conclusion, we recommend a careful consideration of the facts contained in our article to those who have obtained their knowledge of Ireland from the statements of ignorant or prejudiced travellers, or from the profound observation of those whose knowledge of the country and the people has been obtained from the top of a stage coach, or the windows of a railroad car, and who left the island convinced that they had fathomed the mysteries of the Irish character, and that a people who have so many phases were thoroughly understood by them. This assumption of semi-omniscience, however, is not monopolized by literary travellers in Ireland—this country, as well as others, has reason to complain on this score. However, in this as in other cases the excess of the evil brings a remedy, and people are somewhat chary in believing that a bird's-eye view of a country gives a man the faculty of knowing and the privilege of judging of the peculiarities and characteristics of the people.

### BENEVOLENT TRADE AND LABOR ASSOCIATIONS.

On the approaching anniversary of Ireland's Patron Saint, a large number of benevolent Trade and Labor Associations will take part in the procession, and the general festivities with which the day is celebrated. These Societies may justly be enumerated among our benevolent institutions, and within the sphere of their influence accomplish a great deal of good. The chief object of their organization is protection against the ills of life, which fall heaviest upon those who have no other means of dependence than what they earn from week to week. Thus, if a member who has complied with the rules of the Association, and all the obligations of membership, should become sick, he is entitled to a certain weekly stipend till he is able to resume his work. The money which he receives in this way is obtained from a general fund created by the payment of certain fixed amounts by all the members, in the form of initiation fees, and weekly, monthly or quarterly dues. These Societies are, in fact, nothing more nor less than health insurance associations, and it is almost incredible the amount of suffering which they are the means of alleviating, and which otherwise would have to be relieved either by public or private charity. They do their work quietly, but no less effectively, and the public know only of their existence on occasions like that to which we have alluded, when they indulge themselves with a holiday.

Looking at such associations in their true aspect, we must view them with a favorable eye, and the man who from prejudice or bigotry regards them in any other light, must be utterly devoid of charitable and humane impulses. They afford, perhaps, the strongest example, not only to their own members, but to others, of the value of economy, by proving in a practical way the advantages which it confers. But there is another principle of their organization which is no less worthy of note—it is the feel-



ing of confidence which it creates in man towards his fellow man, a feeling that can never be too strongly encouraged, or too highly commended. They prove also that without organization, without mutual co-operation and reliance among its members, no enterprise can hope to succeed, and that as long as that spirit of unity which is the essential element of success actuates them, they cannot fail in the accomplishment of their design, whatever that design may be. Unity in action, mutual confidence, self-reliance and determination are the great elements of success in all enterprises, benevolent, political or whatever other character they may assume, and whenever these are wanting defeat and disorganization is inevitable.

The Trade and Labor Associations which will participate in the celebration of St. Patrick's Day, have been in existence in this city many years, and from the time they were organized have expended thousands of dollars in the relief of the sick, and we believe in the burial of those of their deceased members whose families were unable to defray their funeral expenses. It is needless to say anything further in proof of their benevolent character, and we feel certain that the mere knowledge of these facts is sufficient to commend them to the respect of good men of all denominations and shades of opinion.

#### THE NUCLEUS OF A FREE METROPOLITAN MUSEUM.

We have already alluded to the fact that with all the wealth of the commercial metropolis of the New World there is really no great public institutions for the intellectual recreation of the people like those that are to be found in Paris, Vienna and other European capitals. We also alluded, in connection with this matter, to the opportunity which was presented for the establishment of a grand museum, which should resemble in its objects and character those in the cities we have already named. There is now in New York a valuable collection of Egyptian antiquities which have been on exhibition for several years here, and which would form a nucleus for such an institution. An attempt was made some years ago to purchase these by some public-spirited gentlemen, but such was the apathy exhibited on the subject that not more than twenty-six thousand dollars demanded for them could be raised, and so through the indifference of the public the project fell through for the time being. The failure at that time, however, is no reason why the subject should not be again renewed. The effects of the revolution have passed away, business has become as brisk as ever, there appears to be plenty of money in circulation, and the chances of success seem to be more favorable than at any previous time. Let our public-spirited and wealthy citizens try again, and we have no doubt they will succeed. It is a shame that New York should be without such an institution, and she already the third city in the civilized world in point of population, wealth and influence.

#### REGULATIONS FOR LENT.

##### DIOCESE OF NEW YORK.

The following are the regulations for Lent for the present year:

1. All the "week days" of Lent, from Ash-Wednesday till Easter Sunday, are fast days of precept, on one meal, with the allowance of a moderate collation.
2. The precept of fasting implies also that of abstinence from the use of flesh meat. But, by *dispensation*, the use of flesh meat is allowed in this diocese, at the principal meal on Mondays, Tuesdays and Thursdays from the first Sunday until Palm Sunday.
3. The use of flesh meat is not allowed on Thursday next after Ash-Wednesday.
4. The abstinence from flesh meat on

Palm Sunday, which has hitherto been observed in this diocese, is dispensed with; also, on the following Tuesday, although in Holy Week, the faithful are allowed, by *dispensation*, to use flesh meat at the principal meal.

5. There is neither fast nor abstinence to be observed on Sundays of Lent.

6. It is not allowed to use fish with flesh meat at the same meal.

7. There is no prohibition to use eggs, butter or cheese, provided the rules of quantity prescribed by the fast be complied with.

8. The Church excuses from the obligation of fasting, (but not of abstinence from flesh meat, except in special cases of sickness or the like,) the following classes of persons: 1st, the infirm; 2d, those whose duties are of an exhausting or laborious character; 3d, persons who are only attaining their growth; 4th, women in pregnancy, or nursing infants; 5th, those who are enfeebled by old age.

But these persons should be persuaded on just grounds that they are entitled to exemption from the precept—so that their not observing it may give no offence to their own consciences, nor scandal to their neighbor. For this purpose, if they have any doubt, they will do well to consult their spiritual director, or their physician. They should, however, cherish the *interior spirit* of this holy season, the same as if they were able to comply with the exterior observance of fasting and mortification, a spirit of sorrow and compunction for sin, a spirit of prayer and recollection. This is the duty of *all*, and without this the fast itself would be rejected by God.

The public religious exercises during Lent, in the churches of the city, to commence each evening at seven o'clock, will be:—

On Monday, in the Church of the Nativity and Assumption (German), and St. Michael's.

On Tuesday, in St. James', St. Joseph's, St. Vincent de Paul's (French), and Holy Cross.

On Wednesday, at St. Peter's, Most Holy Redeemer's (German), St. Francis Assisi, St. Francis Xavier's, St. Anne's, and Annunciation, Manhattanville.

On Thursday, in the Cathedral, St. Andrew's, St. Stephen's, St. Columba's, St. Bridget's, St. Alphonsus, and St. Laurence, Yorkville.

On Friday, in St. Mary's, Transfiguration, St. Nicholas, Most Holy Redeemer, Immaculate Conception, B. V. M., and St. Boniface (German).

By order of the Most Rev. Archbishop.  
J. McNEIRY, Secretary.

NEW YORK, Feb. 24, 1859.

##### DIOCESE OF NEWARK.

Ash Wednesday, the first day of Lent, will fall, in this year, on the 9th day of March.

1. Every day during Lent, except Sunday, is a day of fast on one meal, which should not be taken before mid-day, with the allowance of a moderate collation in the evening.

2. The precept of fasting implies also that of abstinence from the use of flesh meat, but by *dispensation*, the use of flesh meat is allowed in this diocese at the principal meal on Sunday, and at the principal meal on Mondays, Tuesdays and Thursdays of Lent, except the Thursday after Ash Wednesday, and Holy Thursday.

3. There is no prohibition to use eggs, butter or cheese, provided the rules of quantity prescribed by the fast be complied with. Fish is not to be used at the same meals at which flesh meat is allowed. Butter, or if necessary lard may be used in dressing fish or vegetables.

4. All persons over seven years of age are bound to abstain from the use of flesh meat, and all over twenty-one to fast, according to the above regulation, unless there be a legitimate cause of exemption. The Church excuses from the obligation of fasting, but not from that of abstinence from flesh meat, except in special cases of sickness or the like, the following classes of persons: 1st, the infirm; 2d, those whose duties are of an exhausting or laborious character; 3d, women in pregnancy, or nursing infants; 4th, those who are enfeebled by old age. In case of doubt in regard to any of the above exemptions, recourse must be had to one's spiritual director, or physician.

But all alike, however, should enter into the spirit of this holy season, which is, in a special manner, a time of prayer and sorrow for sin, of almsgiving and mortification.

By order of the Right Reverend Bishop.  
GEO. H. DOANE, Sec'y.

BISHOP'S HOUSE, Feb. 21, A.D. 1859.

##### DIOCESE OF HARTFORD.

The regulations of Lent for the Diocese of Hartford continue the same as formerly, viz: All the week days of Lent are fasting days of

obligation on one meal only; custom, however, has authorized the use of a slight collation in the evening, and of a cup of tea or coffee in the morning. Though the fast also implies abstinence, yet, by dispensation, the use of flesh meat is allowed at all times on Sundays, and at the principal meal on Mondays, Tuesdays and Thursdays of Lent.

Lard in cooking, eggs, butter and cheese are permitted, provided that the laws of quantity are observed; flesh and fish, however, are not allowed at the same meal.

Women pregnant or nursing, the sick, the aged and feeble, children under twenty-one years old, and those whose employment is of a laborious and exhausting character, are excused from the obligation of fasting, but not from that of abstinence.

The usual evening exercises of Lent, consisting of the Rosary of the Blessed Virgin, Sermon and Benediction of the Blessed Sacrament are recommended.

F. P. McFARLAND,  
Bishop of Hartford.

##### DIOCESE OF BURLINGTON.

The following are the Regulations for Lent for the present year in the Diocese of Burlington:—

First—All the week days in Lent, from Ash Wednesday till Easter Sunday are fast days of precept on one meal. Custom, however, allows a light collation in the evening and a cup of tea in the morning.

The precept of fasting implies, also, that of abstinence from flesh meat; but, by dispensation, the use of flesh meat is allowed in this Diocese at every meal on all the Sundays, and at the principal meal on Mondays, Tuesdays and Thursdays of Lent, the Thursdays of the first and last weeks being excepted.

There is no prohibition to use eggs, butter or cheese, provided the rules of quantity prescribed by the fast be complied with.

The Church excuses from the obligation of fasting (but not of abstinence from flesh meat, except in special cases of sickness or the like) the following classes of persons:—1st, the infirm; 2d, those whose duties are of an exhausting and laborious character; 3d, those under 21 years of age; 4th, women in pregnancy or nursing children.

L. D. GOESBRIAND,  
Bishop of Burlington, Vt.

##### DIOCESE OF ALBANY.

The following are the regulations for the observance of Lent in this Diocese:—

All persons who have attained the age of twenty-one years, are bound to fast, on one meal in the day, during the entire Lent, Sundays excepted.

A light collation is allowed in the evening, and a cup of tea or coffee in the morning.

Exemption from the obligation of fasting is extended to the sick, or convalescent, to the delicate and infirm whose health would be seriously endangered by the observance; to laborers, mechanics and others whose duties are of a very laborious or exhausting nature; to those who are bearing or nursing children, and to those whose poverty will not ensure them the certainty of having one full meal in the day.

Dispensation is granted to use flesh meat at any time on all the Sundays in Lent, and one meal only on Mondays, Tuesday and Thursday in every week, except Thursday in the first and last week. It is not allowed to use flesh meat and fish at the same meal.

Lard may be used in cooking. Eggs, butter and cheese are not prohibited.

By order of the Bishop.

J. ROONEY, Secretary.

##### DIOCESE OF BOSTON.

1. All the days in Lent (Sundays excepted) are fast days of obligation.

2. The use of flesh meat is allowed by dispensation, on all Mondays, Tuesdays and Thursdays, once in the day only; on Sundays it is allowed without restriction as to the number of times.

3. Lard may be used in preparing food on all the days in Lent. (This dispensation extends also to the days of abstinence throughout the year.)

4. Eggs, fish, butter, cheese and milk, may be used at the evening collation.

5. The use of flesh meat and fish, at the same meal, is prohibited.

J. B. FITZPATRICK, Bishop.

##### DIOCESE OF BUFFALO.

1. All are bound to observe the Lenten Fast, except those who are unable by reason of ill-health, sickness, old age, women bearing or nursing children, persons obliged to labor hard for a living, also young persons under the age of 21 years. But it must be borne in mind that all who are thus dispensed from fasting, are bound to abstain from flesh meat on those days in which it is forbidden to the rest of the faithful. Those obtaining a dispensation either from the fast or the abstinence, are advised to make up for the indulgence by special prayers, and works of mercy.

2. Though all the days in Lent except Sundays, are fasting days on one meal, a collation, which should be not more than the fourth of a full meal, is allowed in the evening, and a cup of tea or coffee in the morning. Meat is allowed on Sunday at every meal and at one meal on Mondays, Tuesdays, Thursdays, Saturdays, excepting Saturday of Ember week, and Holy Saturday, and also Holy Thursday, such as are dispensed from fasting on one meal, may, if necessary, eat meat oftener than once on the above permitted days. Fish and flesh are not allowed at the same meal.

By order of the Right Reverend Bishop.

M. KAVANAGH, Sec'y.

#### A DAY AT ST. JOHN'S COLLEGE.

Historical Discussion by Members of the Debating Society.

Remarks of the Most Reverend Archbishop of New York.

The semi-annual meeting of the St. John's Debating Society, which took place on Wednesday, the 2d inst., was an occasion of more than usual interest, both to the students and their visitors. In accordance with the custom of the Institution, a large number of invitations were issued to the Rev. clergy and the friends of the pupils, a very considerable number of whom were in attendance. The day was finer than could have been expected, considering the more than usually unreliable weather we have had this season, and everything went on well except the train which brought out the visitors. To say that it was slow conveys a very inadequate idea of the pace at which it travelled; it was not only slow, but it stopped more than half a dozen times on the road between New York and Fordham. However, the passengers were disposed to be good-humored, and so they satisfied themselves with the reflection that if it was slow it was at least sure, and that was a recommendation that could not always be urged in favor of railway travelling. In course of time—about an hour and a half, we suppose—the visitors arrived in safety at Fordham, and ten minutes after were at the College itself, where they were received with that sincere feeling of hospitality which makes a visit to the good Fathers a source of many a pleasant memory.

Among the guests were the Most Rev. Archbishop of New York, the Rev. Father McIlroy, S. J., the Very Rev. W. Starrs, V. G., the Rev. Mr. McNeirney, Dr. Ives, the Rev. Mr. Young of Princeton, the Rev. Mr. Lynch of Yonkers, the Rev. Mr. Mooney, the Rev. Father Driscoll, S. J., the Rev. Dr. Nelligan, the Rev. Dr. Morrough, the Rev. Mr. MacCarthy, Rev. Mr. McKenna, Rev. Mr. Fagan, Rev. Mr. Phelan, Rev. Mr. Maguire, Rev. Mr. Moyce, and other gentlemen.

The literary exercises took place in the study hall which was most appropriately and tastefully decorated for the occasion. That portion of it which was occupied by the speakers and the others who participated in the exercises was raised above the ordinary level of the hall, while festoons of evergreens were suspended gracefully from the ceiling, and a large bust of Washington occupied a conspicuous position over the seat of the Chairman. The Debaters were arrayed on opposing sides in regular Parliamentary style, but there was one feature introduced, which, although not exactly in accordance with the rules of legislative bodies, presented a most agreeable contrast and served greatly to enliven the exercises. We allude to the musical performances with which the literary part of the entertainment was so agreeably blended, and the effect of which was greatly heightened by the admirable playing of Brother Massey of the College on the piano. The question under discussion was well calculated to test not only the argumentative powers of the debaters, but also to display their historical knowledge, and we do not speak from a desire to flatter them when we say that we have never at any College Commencement heard addresses or essays which were characterized with such ability and true native eloquence. "Has Ancient Patriotism been surpassed in Modern Times," was the subject of debate, while the speakers were Mr. Maurice McGrath and Mr. Francis J. Roche of Brooklyn, in the affirmative; and Mr. Timothy F. Neville, of Waterbury, Conn., and Mr. Edward Fitzpatrick, of Brooklyn, in the negative.

The Chairman, Mr. James Nilan, of New York, made a brief but clear and well digested statement of the subject, which was listened to throughout with much interest. Mr. Nilan has no reason to be diffident, and should not allow his modesty to overshadow the undoubted ability which he possesses, and to which he doubtless owes his position as Chairman of the St. John's Debating Society. When he concluded his address the audience were entertained with some excellent singing by a choral band composed of several of the students under the direction of Mr. Lory, a Scholastic. The applause with which this was received attested the high gratification of the listeners.

The debate was now opened in the negative by Mr. Neville, who painted in glowing col-



ers the patriotism of the ancients, and cited many illustrious examples from the pages of Greek and Roman History. The great force of his argument, however, in favor of the superiority of ancient patriotism, was based on the modifying and subduing influence which, as he contended, Christianity exercised on the patriotism of modern ages. With the ancients it was elevated to the rank of the first virtues, while Christianity, on the contrary, taught men that they were to look beyond all earthly ties and feelings to that celestial country which was their true, because it was their, eternal home. The speaker has evidently a very low appreciation of the character of the Deities of Greek and Roman mythology, if we might judge from the disparaging manner in which he alluded to them. They were in fact not much better than men, and being the creations of the human mind, or rather deified representations of human passions, they possessed all the defects and inconsistencies that are to be found in erring and wayward humanity. So, altogether, and, to use a homely but expressive phrase of the day, Mr. Neville's opinion was evidently that "they were not much anyhow," an opinion in which it is almost needless to say his audience coincided with him.

At the close of Mr. Neville's argument, the chorus of the College sang one of the most exquisite gems that could have been selected from the extensive repertoire of one of the most brilliant of the Italian composers, Verdi. The juvenile portion of the chorus added greatly to the general effect of the whole, by the peculiar sweetness and melody of their voices, and all displayed no ordinary degree of training in the science of harmony—a science which has done so much to mellow the harsh and jarring elements of which the battle of life is made up. But we find we are verging on the philosophical, and so we will return at once to our subject.

The second speaker, who advocates the affirmative of the question, is now on the floor, and the audience are earnest in their attention. He expresses a high respect for the patriotism of ancient times, and he admires that love of country which leads men to the performance of such deeds of heroism, but while he respects and admires he cannot help seeing the one deep stain which rests upon it, and which shows that it requires the great and ennobling quality which only Christianity can confer—that spirit of self-sacrifice, of noble self-devotion, which is to be found only in the breast of the Christian patriot. The patriotism of ancient times was sullied by the ambition of the individual, and that thirst for power and empire which formed the leading feature in the character of the so-called patriots of the Pagan world. Compared with Washington, how they all shrank into insignificance.

Here the speaker had the sympathies of his audience, which were unmistakably manifested; and here, too, he had the decided advantage over his opponents, for no matter how much we may admire the patriotism of Leonidas, Miltiades and all the other ancient patriots of established reputation, he is nearer to us, and he has, of course, a stronger hold on our affections. And so it is not to be wondered at if Washington put the finishing stroke to the argument, especially when it is remembered that the favoritism that springs from our own love of country exercises no small influence on our judgment in the decision of such a question.

According to the printed programme the audience were now to be favored with a solo on the violin by Mr. Appy, but they were not we think, prepared for the rich musical treat which was in store for them. Under the wonderful and graceful control which this gentleman possesses over the instrument, it was made to do almost everything but speak, and when he changed from those exquisite tones that sound like

"heavenly music faring astray,"

and that fall upon the ear like the low, sweet melody heard in a dream—when he changed at once to the light and merry notes, evoking, as it were, the very spirit of comedy itself from the violin, the hearty and unrestrained laughter that followed was the strongest proof that could be given of his success. Mr. Appy was encored, which is something that can't be said of the performances of many violinists.

The second and last speaker on the Negative was particularly severe on modern patriots, and referred to the deceptions of the diploma-

cy of this and other ages as a proof that it wanted that modern patriotism, lacked that love of truth, that strict sense of justice, and that manliness by which, as he contended, the patriotism of ancient times was distinguished. Religion, properly speaking, had nothing to do with it, for in its practices and policy the principles and precepts of Christianity were generally, if not always, ignored. In our days it had degenerated from the high standard of Greece and Rome, for in its name deeds the most corrupt were committed, and men of the most depraved character received the seal of approbation. With all his cutting sarcasm there was a vein of warm and genial humor running through the speech of Mr. Fitzpatrick, so that when he did indulge in satire it was always in such a way that his opponents themselves were forced to smile. His easy, off-hand style of delivery, and his entire freedom from anything like assumption, made this speaker a general favorite with his audience, who manifested their pleasure by frequent demonstrations of approval.

The Bell Chorus from "Stradella" was sung by the choral band with admirable effect. The closing part, in particular, was admirably rendered, and the manner in which the singers acquitted themselves throughout would have done credit to the training and instruction of some of the highest professors of the art. The perfection to which they have attained in vocal music shows that while the intellectual education of the students is not neglected, their preceptors are not unmindful of the refining influence which the study of this art exercises on the mind.

The closing speech on the Affirmative was made by Mr. Roche, who, like good wine, was kept in reserve to the last. From the beginning to the end of his remarks he was listened to with unabated interest, and we don't know when we have experienced more pleasure in the hearing of a speech, either in private or public. There was a maturity of thought, an easy elegance of diction, and a glowing and vivid coloring of fancy and imagination that are rarely found even in our greatest orators. From his eulogium on Washington, even Everett might borrow with advantage; and his pictures of the scenes of our Revolution were in themselves among the most perfect pieces of word painting which we have ever heard or read. It will be strange if Mr. Roche does not hereafter attain for himself a high position in the great world on which he and his fellow-debaters will ere long enter. Both to him and them we are indebted for an intellectual treat such as very few institutions of learning could present, and when we say this much we feel we are but giving expression to the general feeling of all who were present on the occasion.

When Mr. Roche resumed his seat the choral band sang the Market Chorus from "Masaniello," which is deservedly one of the favorite pieces of this favorite opera, and which was rendered with the same charming effect that we have noticed in the rest of the vocal performances. After this, came the decision of the Chairman, who, after summing up the merits of the discussion, rendered his judgment in favor of Modern Patriotism—a judgment which met the hearty approval of the audience, and the justice of which we have no doubt was acknowledged by the gentlemen who so ably and so eloquently sustained the negative of the question.

The chairman's decision closed the exercises of the day; but, as the Most Rev. Archbishop was present there was a general expectation that he would say something, and the audience still retained their seats. When the Archbishop, therefore, arose and addressed the audience he was listened to with earnest attention. He said:—

MR. CHAIRMAN—I cannot but congratulate you on two circumstances: one is, that you preside over a society of young gentlemen who have acquitted themselves so well as those who have taken part in the debate; and the other is, that by them you were selected and chosen to the honorable position which you hold as Chairman. We have all been gratified with the talent and acquirements manifested in the whole debate, and I might say more especially by that with which the concluding portion of it has been sustained. I should say that within the last two hours we might contemplate a combination of all the arts and sciences in the exercises that have so much delighted us. Among the arts and

sciences we recognize history, philosophy, poetry and painting; and those have been all presented to us under one form or another. Real points have been made in the speeches on both sides that would do credit to older men in any argument. The elocution has been quite satisfactory, and the same may be said of the rhetoric. The logic, such as might have been expected in a doubtful case, has been the best that could be brought forward. The elocution would represent music, and the description, whether for admiration or abhorrence, as the speakers were affected towards the object described, led us to admire or abhor at their will; so that, to be brief, this has been an entertainment condensing specimens of all the arts and sciences.

There is something more we have witnessed during the struggle of oratory among the young disputants, and that we have witnessed, I may say, without regret—a certain infusion of other elements that scarcely come under the head of arts and sciences. There has been throughout the debate a delicate infusion into the arguments of what makes oratory spicy, namely, the tone and manner, if not the very words, of irony and sarcasm. These, though legitimate weapons in debate, ought to be used with great caution and reserve. Nevertheless, on an occasion like the present it is by no means improper that an orator on one side or the other should avail himself of them as incidental implements to execute his final purpose, namely, the best of the argument. To sum up, I can only say that for argument, elocution and an apparently candid presentation of the case on both sides, we can hardly make a distinction among the eloquent gentlemen. Then the manner in which they acquitted themselves has appeared to me of a very high order for such young gentlemen. We might point out various excellencies in each of the speakers, for, as we have said, there was painting and poetry in all; but in the last oration especially, argument and poetry have been most effectively combined. Yet I do not pretend to say that all who were present felt this as I have, but I would venture to assert that if any one could not see and feel poetry in that same concluding speech, he is one who has no music in his soul.

How far, Mr. Chairman, societies like that over which you preside may be conducted in a college with advantage to the essential studies that are there imposed, it is not for me, but for your Professors, to decide. The exhibition which we have just witnessed is a proof that they understand and approve of such exercises as—without detracting from the rigid course of study—may give an opportunity to young gentlemen to develop their capacity in the way of debate and organized classical disputation. For my own part, while I have been listening with pleasure to what has been so agreeable an entertainment to us, it has occurred to me that there might be, if the Reverend Professors approved of it, another, and, if that were possible, a higher development of such talents as we have just admired. I have made up my mind that among the more advanced students—I would not speak of any less advanced than the class of philosophy—there could be an association formed of some four or five members, who should present an essay once a year on the comparative merits of the distinguished Christian and Catholic laymen, as they are found scattered in the pages of history. My idea would be that they should model their lucubrations on the basis of Plutarch's Lives with the difference, that, while they should not reject the philosophy of the pagans, they should come forth with the evidence that that philosophy had been modified through the medium of young Christian hearts and Christian pens. The history of the Church abounds with instances of great men among the Laity—faithful to God, loyal to their country, and loving mankind in the true Christian spirit of charity. The advantages of such exercises in a college would be among others, that whoever entered the lists must make himself thoroughly acquainted with not only the personal character of his hero, but also with contemporary history and the social condition of mankind at the period when that same hero lived and labored for their benefit. And the very necessity of studying the circumstances of the times could not fail to enrich the mind and memory of the aspirant for success with the political, geographical, biographical and general history of the period in which his Christian hero lived and acted.

It is hardly necessary for me to mention eminent characters in history, who will immediately strike the learned student if he bend his mind to seek a hero worthy of his pen. I could mention on the moment Alfred the Great of England, Sir Thomas More, King Louis of France, Marshal Turenne, St. Stephen of Hungary, and, if it were not perhaps premature, I might mention the highest official in the Government of the United States, now Judge of the Supreme Court, and in intimate connection with him, as models of excellence among statesmen and laymen, the late Judge Gaston of North Carolina, who by the very force of his own private and patriotic virtues shamed, I might say, the bigotry of his own State into the blotting out of its laws against the equal rights of his co-religionists. But these are only a few of the great names from among whom any one can make his own selection.

My idea is that there should be an annual gold medal for the best written essay on a subject of this kind,—the manuscript of the successful essay to be preserved in the College, and the medal given to the successful competitor. If the Reverend Fathers should accede in their wisdom to such a proposition, I do not hesitate to pledge myself for the first medal. Its value shall be fifty dollars—the metal costing one half that amount, and the rest for the art that may be necessary to stamp it properly. I have no doubt that this once introduced will lead other wealthy Catholic gentlemen—[Here the Archbishop paused and corrected his expression, begging that the word "other" might be left out, for otherwise it would be implied that he was one of the wealthy gentlemen to whom he referred. This was said in a humorous manner, as if the Archbishop himself enjoyed the mistake quite as much as his audience, whom it provoked to the most hearty laughter.] I have no doubt, he continued, when silence was restored, that there are many wealthy laymen who would furnish a medal for the same purpose, from year to year, to encourage the zeal of the students who may take part in such a branch of most important knowledge. It must be confessed that we Catholics have been slow to learn what perhaps should be our duty in the way of endowing Colleges, or encouraging students: while the Protestants of the country, with their greatly superior wealth, have actually burdened universities with the revenues resulting from their endowments, we Catholics as yet have done nothing, or but very little in the same direction. Still there can be no doubt that the gold medal, the prize of success in such a competition as I have alluded to will be furnished from year to year.

In conclusion, young gentlemen, I have but to thank you in my own name, and I venture to say, also, in the name of this numerous audience of your friends for the enjoyment which your admirable entertainment has afforded us all.

The enthusiastic applause with which the remarks of the Most Rev. Archbishop were received showed the hearty and entire concurrence of his audience in all that he had said regarding the character of the exercises and the ability of those who had taken part in them. The occasion was, as we have already said, one of the most interesting of the kind that has ever taken place in this Institution, and the inauguration by the most Rev. Archbishop of a system of prizes for the encouragement of the students gave it an increased interest and importance. The Rev. Fathers were gratified, the students were gratified, the audience was gratified, and we have no doubt that under the impulse which has thus been given to the studies we shall hereafter have literary productions in the form of essays of the character referred to by the Archbishop exhibiting the highest order of talent of which there certainly seems to be no want among the students of St. John's College.

FESTIVAL OF ST. PATRICK.—Next Thursday, being the festival of St. Patrick, a Solemn Pontifical High Mass will be celebrated in St. Patrick's Cathedral at half past ten o'clock A. M., by the Most Rev. Archbishop, and the panegyric of the Saint will be preached by the Rev. Father de Luyne, S. J. The collection on the occasion will be appropriated for the benefit of the Conference of the Society of St. Vincent de Paul attached to the Cathedral.



## THE PAST AND PRESENT OF IRELAND.

## THREE ERAS IN ITS HISTORY.

## The Effects of Tyrannical Laws and Mismanagement.

## RESULTS OF CATHOLIC EMANCIPATION.

## Present Condition of the Island and its People.

The rapid progress which the people of Ireland have made during the past seven years in the development of the vast industrial resources of that island has attracted attention in every portion of the civilized world. Good men have been gratified by annual reports of the extension of a sound system of education over the land; the founding of a college for the instruction of Catholic youth in the higher branches of literature; the revival of manufactures in the provinces; the decrease of emigration, and the general adoption of an improved system of agriculture, in all parts of the kingdom. The fine arts are being cultivated with a taste and love of the beautiful which, it may be said, are indigenous to the soil, and poetry and music have full sway over the hearts of a people whose forefathers were cheered in the darkest hours of their history by the paths of their native songs and the melody of the national harp. Ancient cathedrals have been repaired and new ones erected at many points; the hierarchy and priesthood are united, zealous and learned, whilst their faithful flocks look up to and sustain them with a devotion and liberality worthy the virtues of both.

Some good-natured persons, but very superficial reasoners, attribute this happy change in the condition of Ireland either to a sort of chance luck in the career of a "never-do-well" people, or as the effect of some fortunate hit in the governmental experiments of England on a race kept in poverty and ignorance by a radical ethnological defect and an ardent profession of the Roman Catholic religion, both of which prevented them from getting "ahead" and prospering after the fashion of the world. Indeed, prejudiced people frequently assert that all the miseries which the inhabitants of Ireland have endured for so long a period have flowed upon them in consequence of their devotion to the faith of St. Peter; and we are grieved to observe that amongst the educated millions of our fellow-citizens in the United States there are thousands of most estimable individuals who believe that her social troubles and national misfortunes may be accounted for very satisfactorily on this hypothesis.

It is peculiarly the province of a journal such as the RECORD to endeavor to dispel these very erroneous and uncharitable assumptions, and with this view we propose to show that the social revolution which is now progressing in Ireland is but the natural consequence of religious emancipation and the partial destruction of a ruinous system of land entail and tenure operating on a people descended from an ancestry so pure that the military exactions and outrages of an unjust government could not reduce them to barbarism by a series of penal enactments against education, openly directed to that end.

It is almost unnecessary to state that for centuries prior to the English invasion the people of Ireland were famed all over Europe for their learning, veracity, hospitality to strangers, and military prowess when required in defence of the rights of their country, and that after that event, and under the rule and legislation of England, they rapidly lost all the essential attributes of national character, falling lower and lower in the scale, from the reign of Elizabeth until the year 1778, when the persevering disciples of proselytism in religion first relaxed their fruitless hold on their temporal fortunes and permitted them a repose when worshipping God according to the dictates of their conscience.

## CHRISTIANITY AND CATHOLICITY INTRODUCED INTO THE ISLAND—TESTIMONY AS TO THE LEARNING AND VIRTUES OF THE PEOPLE.

Christianity and Catholicity were introduced and openly preached in Ireland in the Fifth Century, St. Patrick having arrived in the Island in the year 433, after being sent on the mission—for which he had been previously ordained by Pope Celestine (saint) the First—by Saint Sixtus the Third, then Supreme Pontiff in Rome. So rapidly was paganism abolished in the country, and so devoutly did the inhabitants receive the precepts of divine grace and submit to the rules of the church

that St. Patrick was himself astonished, and on inquiry found that several Holy Fathers, amongst whom were Saints Kieran, Ibar, Declan, and Aibbeus, had preceded him in the work of teaching the doctrine of Christ crucified and expounding the great mysteries of salvation, as interpreted by the Holy Fathers. St. Kieran died in the year 649, after having, with his companions, converted many thousands of the people and founded a number of churches, monasteries, and other houses of holy retreat. When St. Patrick arrived he found Ireland in a state of delightful calm, and flourishing in everything that tended to worldly happiness of the people, under King Leogaire. Catholicity came in aid of the civil power, and it is a well known historical fact that during the entire period embraced in the Fifth, Sixth and Seventh Centuries Ireland's name shone most brilliantly all over Europe, on account of the learning, piety and hospitality of her children. The kingdom was, during the time just mentioned, entirely subject to the religious teachings and influence of the Priests; and we think that the following authoritative testimony of her state should at once silence the defamers of her people and their religion, when they assert that the latter was inimical to the interests of the former. The venerable Bede, in his Church History, acknowledges and records the fact that "They (the Anglo-Saxons) retired in numbers to Ireland for the sake of divine study, or to observe a more chaste life."

When every part of Europe was covered with war and blood, and almost desolated by rapine, murder and consequent anarchy, Allemand, writing of Ireland, remarks: "It was sufficient abroad at this time to be an Irishman, or to have been in Ireland, to be considered holy;" and Henry of Auxerre, writing to Charles the Bald, King of France, a very learned monarch, asks, "What shall I say of Ireland, which, notwithstanding the dangers of the sea, sends crowds of philosophers to our shores, the most learned of whom condemn themselves to voluntary exile in order to devote themselves to the service of the Wise Solomon."

Geraldus Cambrensis, a writer blindly prejudiced against the Irish race, says in his book: "This nation (the Irish) pays a laudable and virtuous regard to musical pursuits, and excels, in this particular, every other people. Their movements in music are quick and sweet; their melody and accord are in perfect harmony."

After reading the above testimony, the intelligent American may well exclaim, "What a contrast between Ireland, exclusively Catholic, and Ireland in the days of Elizabeth, Cromwell, William the Third, and even at the commencement of William the Fourth's reign."

## NORMAN, NORWEGIAN AND DANISH FORAYS—THE INVADERS EXPELLED, AND LITERATURE, MUSIC AND THE ARTS AGAIN ENCOURAGED.

From the year 795 to the year 812, Ireland suffered very severely from the invasions of the Normans, (of which there were three), and the Norwegians who landed in the northern section of the country. Animated by the love of plunder, these barbarians caused much devastation in the land, burning churches, robbing the religious houses, and slaughtering the clergy and people in every instance where they were victorious in battle. However, as stated in the commencement of the article, devotion to religion did not render the people of Ireland at all effeminate, but on the contrary they went forth to fight, sustained by a confidence in God and blessed by his priests, and in the end finally expelled the invaders. During the wars with the Norwegians the town of Armagh was burned three times. In the last conflagration the University, which was attended by seven thousand students, was destroyed, and the majority of the young men killed. Most of them were foreigners, from the other quarters of Europe, who had gone over to Ireland for the purpose of being educated, and were maintained there free of charge by the government and learned fathers of the church.

How few strangers went to Ireland for educational purposes during the past three hundred years is known to our readers. Indeed, until within the last dozen or so of years their own children could not be sent to the public schools unless they bartered or insulted the creed of their parents.

In the year 1014 the Irish people overthrew and completely routed the Danish invaders of the Kingdom at Clontarf, and after that event the country commenced again to flourish, and

literature, religion, music, and poetry were cultivated and practiced with renewed enthusiasm and devotion for a century and a half; or down to the time of the English invasion by Henry the Second. Then commenced that fatal contest of race, between the ancient Irish and English colonists, which, in some phase or other—land confiscation, priest hunting, hanging, transportations, prohibition of education, exclusion from office, destruction of manufactures, rent money drains, secret societies, and general impoverishment—has produced the ruinous results we read of as having occurred from the landing of Strongbow to the death and exile brought about by the potato rot.

## THE ENGLISH INVASION AND ITS FIRST EFFECTS.

Cambrensis, speaking of the Irish clergy at the time of the Anglo-Saxon invasion, says: "The majority of the Irish are very religious; their priests are dignified, and by their wholesome admonitions the consciences of the people are easily worked on." Notwithstanding this we find that after the accession of Queen Elizabeth to the throne of England, in 1558, a system of refined persecution was devised and unrelentingly carried on against these very men and their flocks so as to produce the most disastrous retaliatory attacks on the part of the Irish, the repression of which required the whole strength of Her Majesty's military forces, and brought about a ruinous social disorganization. Queen Elizabeth, however, a keen observer of the human passions, persevered, regardless of consequences, and we find Her Majesty, during the time of O'Neill's rebellion, animating her soldiers very effectively by the following passage, which is contained in a dispatch forwarded to Lord Sussex, her Deputy in Dublin. She writes: "Be not uneasy about O'Neill's rebellion; tell my troops to take courage, as there will be lands to bestow on those who need them." This remarkable sentence contains the seed and germ of that system of landlord oppression and spoliation which has had such desolating effects on Ireland from the day it was written to the termination of the wholesale evictions and emigration produced by the last famine. We find the consequences of its operation described in a letter written to the Queen in 1676 by Sydney, then Lord Lieutenant, in which he says: "The country is most wretched and desolate, and two of the counties are so poor that they are not worth the twentieth part of what it costs to guard them." Contemporary historians assert that at the same moment the churches were shut, the priests mostly all banished, the children remained unbaptized and were brought up in ignorance; the clergy of the new church were inactive and very few in number, and the adults did not understand the language in which they addressed them. What a contrast to the state of the country as described above, and all produced by a thirst of plunder and attempts to force a form of faith repulsive to them on a religious people?

Wars between the ancient Irish and the invaders of their country continued from the period just alluded to, to 1583, and thence, with little relaxation, to the time of William the Third. The struggles generally terminated in the triumph of the English, followed by penal laws directed against the vanquished. The result of this legislation was the disruption of all social order in the land and the exile of so many of the Irish, both clergy and laity, to the continent of Europe, that there was no part of it in which they were not to be found; and colleges for their education and the ordination of priests were founded at Douay, Saint Omer, Lille, Antwerp, and Tournay, in France, and at Alcala, Seville, and Salamanca, in Spain, under Phillip the Second. After four hundred and forty years of such bloody contests the English rule was extended over all Ireland in 1612, and so far from the people having been improved in condition, civilized, educated, or loving their neighbors of Britain more, we find them denominated in all State papers and acts of Parliament as "Irish Enemies," and marriages between the Irish and English prohibited by law.

## SUFFERINGS OF THE PEOPLE DESCRIBED BY AN ENGLISH WRITER.

Spenser, in his "State of Ireland," at page 165, thus describes the condition of the people after the Desmond war, conducted by the orders of Elizabeth towards the close of her life. He says: "Out of every corner of the woods and glennes they (the Catholic people)

came creeping forth on their hands for their legs could not bear them; they spake like ghosts crying out of their graves; they did eat dead carrions; happy were they who could find them. In a short space there was none almost left, and a most populous and plentiful country was suddenly void of man and beast."

It is not our purpose to give a chronological recital of all the horrors which were enacted in the unhappy land during the years which intervened from the reign of Elizabeth down to the termination of the reign of William the Third, nor do we wish to excite any bitter feeling of memory in the hearts of our Irish readers who are, in this land, happily free from such a system of legislation; but we may be permitted to observe that all the law-making of the reformers of England, during that time, appears to have resulted in enactments which may be recapitulated in the following order:

## PENAL CODE AGAINST EDUCATION, CATHOLICITY, AND DOMESTIC HAPPINESS.

With regard to public education it was decreed:

"If a Catholic kept school or taught any person, Protestant or Catholic, any species of literature or science, such teacher was, for the crime of teaching, punishable by banishment; and if he returned from banishment he was subject to be hanged as a felon."

"If a Catholic, whether a child or adult, attended in Ireland a school kept by a Catholic, or was privately instructed by a Catholic, such person, although a child in its early infancy, incurred a forfeiture of all its property, present or future."

"If a Catholic child, however young, was sent to any foreign country for education, such infant incurred a similar penalty—that is, a forfeiture of all right to property present or prospective."

"If any person in Ireland made remittance of any money or goods for the maintenance of any Irish child educated in a foreign country, such person incurred similar forfeiture."

With respect to the Catholic church, which had shed so much lustre on the land, the reforming civilizers enacted:

"To teach the Catholic religion is declared a felony, punishable by transportation."

"To be a Catholic, monk, or friar, punishable by banishment, and to return from the banishment an act of high treason, to be punished by death."

"To exercise the functions of a Catholic Bishop or Archbishop, in Ireland, a transportable offence, and to return from banishment, as such, an act of high treason, punished by being hanged and afterwards quartered by the executioner."

Domestic happiness, family union, and fraternal love would, it was thought, by Ireland's English rulers, be promoted by a code such as this:

"If a Catholic wife declared herself a Protestant, she was immediately entitled to a separate maintenance and the custody of all the children."

"If the eldest son of a Catholic, no matter at what age, became a Protestant, he at once became free from all control of the parent."

Thus the wife, the heir at law, and all the other children, were, by statute law, openly encouraged to rebel against the husband and father and violate every principle of a Christian life.

## CATHOLICS EXCLUDED FROM THE GOVERNMENT SERVICE, AND EDMUND BURKE'S OPINION OF ENGLAND'S LAWS.

After an acquaintance of about five hundred years, the English Government thought that her military, naval, and civil service, both in Ireland and abroad, could be best promoted by legislation, such as the following:

"Catholics were declared incapable of holding any commission in the army or navy, or serving even as private soldiers, unless they abjured that religion."

"Catholics were universally excluded from all offices under the State, and deprived of the right of voting at any election."

"Catholics were declared incapable of holding any commission in the army or navy, or serving even as private soldiers, unless they abjured that religion."

Edmund Burke, speaking of the Code, said: "It was a machine of wise and elaborate contrivance, and as well fitted for the oppression and impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man."

We are quite certain that every American who reads this will coincide in opinion with the eloquent Burke.

We might ask if it were possible for the other States of this Federal Union to combine



against the State of New York and encircle her with water and fire?—as was often boasted that Ireland was by nature and England's war ships,—and when thus isolated, if the domineering States legislated for and persecuted their fellow citizens of New York in the manner which England did her Irish subjects what would be the consequence in thirty years, not to speak of three hundred? We think we may safely predict that riot, rebellion, civil war, rapine, neglect of education, closing of all religious houses, and scenes of wide-spread ruin would ensue.

#### WHOLESALE CONFISCATION OF CATHOLIC ESTATES, AND LEGISLATION AGAINST IRISH MANUFACTURES.

The great land confiscation of Irish properties which occurred in 1690, on account of their adhesion to King James the Second, to whom the entire people of the kingdoms had sworn allegiance, is so intimately connected with the depression of the interests of the inhabitants from that period down to the first action of the Encumbered Estates Court, that we cannot forbear giving the substance of it. On the 16th of December, 1689, Francis Amesley, James Hamilton, Henry Lingfield and John Trenchard, Commissioners appointed for the purpose, reported to Parliament on the confiscation of properties incurred for the crime of adhesion to the King's cause. They said: "We find that fifty-seven persons have been proscribed in England on account of the late rebellion, and 3,721 in Ireland since the 13th of February, 1688. We calculate that the lands confiscated (in Ireland) amount to 1,060,792 acres, which produce an annual income of £211,633 sterling, (£1,058,115, an enormous money value in that year), and the actual value of which at this time amounts to £2,685,130 sterling," (or £13,425,650.) These lands were soon after parcelled out to the "loyalists," as they were termed, and thus commenced the "Castle rack Rent" system of living, which impoverished all parties to such an extent in after years that the lives of the tenants came to hinge upon the health of the potato tuber, and the existence of the landlords as a class had no more certain dependence. Thus were the ancient inhabitants of Ireland sent adrift, and thus have they continued landless and almost homeless till within the last few years, when the descendants of many of the old families, by a judicious investment of the earnings saved in more humble walks of life, have been enabled to return to the sites of the ancient homesteads, and replace the sons of those who in their conduct and mode of living verified the old adage of "easy got easy gone."

It is very often asserted, and is believed by many, that the Irish have no taste for manufactures, and are not of such industrious disposition as would lead them to make money by mechanical pursuits. This is not the fact. At the period just referred to, and for some years afterwards, they conducted factories, particularly for the making of woollen goods, so energetically and successfully as to rouse the jealousy of England, and in the year 1698 the Lords and Commons of that country addressed King William to employ his influence in Ireland, to suppress the woollen manufacture there; to which he answered to the Lords, "that his Majesty will take care to do what their lordships required," and to the Commons replied, "I shall do all that in me lies to discourage the woollen trade in Ireland." In 1699 an English law passed to prevent the Irish exporting woollen goods, of which the following is the preamble:

"For as much as wool and woollen manufactures of cloth, serge, baize, kersies, and other stuffs, made or mixed with wool, are the greatest and most profitable commodities of this kingdom, on which the value of lands, and the trade of the nation do chiefly depend; and whereas quantities of the like manufactures have of late been made, and are daily increasing in the kingdom of Ireland, and in the English plantations in America, and are exported from thence to foreign markets, heretofore supplied from England, which will inevitably sink the value of lands, and tend to the ruin of the trade and woollen manufactures of this realm; for the prevention thereof, and for the encouragement of the woollen manufactures of this kingdom," &c.

#### THE AMERICAN REVOLUTION AIDS THE IRISH CATHOLICS.

The evicted and unemployed Irish were thus thrown in millions for support on the produce of the land, and it is a curious fact that the Catholics owe the first relaxation of the code which prevented them from renting it on lease to the people of America. The British army in America surrendered to the Revolutionary troops at Saratoga, and in 1778 the English Government, learning a little wisdom from

the loss of the American colonies, relaxed the penal code against Catholics, and allowed them to become tenants for life. This measure, however, enhanced the value of the land enormously, induced that fearful competition for its possession, which has frequently produced such bloody tragedies, enabled the landlords to assume a position towards the bidders such as might be supposed to exist between a Siberian noble and one of his serfs, and multiplied the agricultural produce to such an extent that Great Britain was enabled to feed her factory hands, then beginning to swell in numbers, at a far cheaper rate than could be done on home-grown food staples.

We may here state, in evidence of the feeling which existed between the native Irish and their English rulers, that there was no postal communication between the two countries from the time of Henry the Second to the reign of Charles the First, as the people did not communicate with each other, and all military and state papers were sent to and from in charge of army officers. Charles the First instituted a mail conveyance, and Oliver Cromwell, anxious to be in constant correspondence with his army, improved it very much. Regular packets were run from Chester to Dublin, and from Milford to Waterford in 1654, but the service was soon discontinued and was not resumed for the space of one hundred and fifty years. In 1780 the Anglo-Irish mails were carried in an open boat, and the sum of \$5 paid for each trip. Mail coaches were first run in Ireland in 1790, but the service was very inadequately performed until, in the year 1815, an Italian Catholic, who had settled in the country, applied his energies and talents to its extension and organization. This gentleman, Mr. Bianconi, whom it required a special act of Parliament to naturalize, did such service that in 1848—only nineteen years after his religion was made free—he had fourteen hundred horses in his employment, and carried the mails over a network of roads of three thousand eight hundred Irish miles in length.

The fierce competition for land of which we have spoken, encouraged by the avarice of the landlords, continued and increased in Ireland to a great extent after the passage of the act of Union, and the complete demolition of the Irish factory system. Landlords became non-resident, and English workmen clamored for more food. The Irish people, who must possess land or beg, cultivated the potato, in the first place for the sustenance of themselves and their families, and sold all the remaining product of their holdings at whatever prices speculators in the English market fixed among themselves. The Irishman, reduced by this process to a mere potato-eating and rent-paying machine, took the money, counted it, looked at it again, and with a sigh sought either the bailiff or land-agent, to whom he paid it for rent. It was then forwarded to the lord of the soil, generally to be found in London, and thus the English tradesman had first, his food at the lowest price and of the best quality, and secondly, his money returned to him in the shape of payment for luxuries supplied to the Irish dillitanti residing either in the capital or at some of the watering places of his country.

#### CATHOLIC EMANCIPATION AND NATIVE ENERGY—THE PEOPLE SWIFT OFF BY A Famine WHICH TERMINATES LANDLORD MISRULE.

Although exhausted by every sort of mistaken and perverted legislation, the Irish Catholics conquered emancipation in 1829. Then was exhibited the same feeling which animated their enemies three hundred years before. Lord Winchelsea, in a duel, aimed at the life of his friend, the Duke of Wellington, and endeavored to shoot him as a traitor to the nation, and another noble peer proclaimed that the "Sun of England's glory had forever set." How short-sighted they were will appear in the sequel. After clearing off many of the traces of the misrule of ages, and proving that they were qualified to discharge the duties of the highest offices under the Crown with impartiality and ability, the Irish Catholics continued to improve in social position and financial resources from 1829 onward. The landlord system was the main incubus which rested on their energies, and as these gentlemen grew more and more embarrassed each year, the drain on the tenantry was proportionally increased, until we find the system brought to an end by the famine of 1848. That event revealed to the people of the whole world how hollow, how ruinous, how faulty and insincere was the whole

course of the English rule in Ireland from the time of Henry the Second to the period of that fearful calamity.

Our readers will more clearly understand the consequences of this famine on the Irish people by reading the following figures taken from the government census returns:

"In the year 1841 the population of the island amounted to 8,175,124 souls. The famine set in in 1848, and in 1851 the census shows that the country contained only 6,515,794 persons. The decline since 1841 being equal to no less than twenty per cent. of the whole population, being 1,659,330, which, deducted from the amount in 1841, 8,175,124—a total generally considered far below the real population of that time—leaves 6,515,794 as the result."

This was not, certainly, the result of Catholicity, but clearly the consequence of the years of misrule sketched above, which left the people so poor that they depended, for life itself, on a watery esculent, whilst exporting the finest beef, mutton and corn daily.

#### DESOLATION OF DWELLINGS, DECIMATION OF THE PEOPLE, AND FAUPER STATISTICS.

On the 7th of June of 1841 there were 1,328,839 inhabited houses in Ireland, and on the 31st of March, 1851, there were 1,047,735, showing that as many as two hundred and eighty-one thousand one hundred and four dwelling places were left desolate during the space of ten years. What became of the inmates of these dwellings? Surely it was not the Catholic religion which depopulated them, and thus hurried on their demolition. No, if we recollect aright, some over zealous opponents of that creed were gladdened with the hope, in 1850 and 1851, that because houses were then tumbled down by the hundred, and people buried or sent into exile by the thousand, the church would lose its support and thus, judging of its strength by carnal rules, soon decline and fall away.

We account for the decimation of the Irish people during the period we have just alluded to thus: The Colonial Land and Emigration Commissioners of England report that within six years ending in the year 1842, as many as 1,313,226 persons left the shores of Ireland, 254,387 of whom expatriated themselves in 1851, and 224,997 in 1852. This statement reveals one of the most startling facts ever elicited in the political economy of a nation, for assuming the natural increase of the population to be one per cent. per annum—the same as it was between 1881 and 1851—or 65,157, the exhaustion of 1851 would be four times, and that of 1852 three times greater than the supply; and if this proportion continued equal, and immigration did not supply the void, the island would be depopulated before a second generation had passed away.

Of the people who remained in the country in 1849 six hundred and twenty thousand were on the relief lists of the poor houses, and had to be fed at the expense of the proprietary, who struggled to remain solvent, either within the walls of these institutions or out of doors, when the houses were full to overflowing. The expense of the food and shelter thus afforded to the victims of landlord oppression and a false system of legislation, amounted in that year to \$5,708,235, and the necessity of raising such a sum by an arbitrary tax on the remaining farmers and householders, was the cause of adding many of the tax-payers themselves to the pauper roll. For the purposes of food relief, in 1852, the sum of \$4,444,835 was required, the cost of the system having decreased about one-fourth in consequence of the excessive mortality which prevailed, both in and out of the work-houses, and the drain by emigration.

With respect to this emigration, we may state that the middle and poor classes of the Irish were enabled to flee—but with aching hearts—from a land covered with so much misery, mainly by contributions sent from relatives in foreign countries, the most of which was from the United States. The sum so sent amounted in 1851 to \$4,950,000, and in 1852 to \$7,020,000, the filial instincts of the Irish abroad having been painfully aroused by the details of the sufferings endured by those at home which reached them through the press. When the contributions of 1851 from the Irish in the United States reached the old land, there were eighty-six thousand three hundred and three able-bodied men (all idle) in the poor-houses, many of whom are now respectable and self-supporting residents of different States in the Union, adding to our material wealth, and enriching themselves at one and the same time.

#### EFFECTS OF AMERICAN WAGES ON THE CONDITION OF THE IRISH PEOPLE.

Thus we find that in 1778 the effect of the

American Revolution aided the Irish Catholics in getting possession of farms by lease, and in 1851, when the same people—ruined by landlord avarice—stood in need of the means to fly from the soil—the cash resources mostly came from the earnings of friends paid by Americans employers. What a commentary on English rule is furnished by the recital of the sufferings we have pointed out, and their mode of alleviation.

The Irish land tenure system, ingeniously legislated for during centuries, was completely broken up by the calamities which swept over the land, and it may be truly averred that the united evils of famine, pestilence and pauperism were not so desolating in effect as the code which they destroyed.

#### ACTION OF THE ENCUMBERED ESTATES COURTS—PURCHASES AND ENERGY OF THE NATIVE IRISH.

The most prominent reporative agency which worked for the regeneration of Ireland was the action of the Encumbered Estates' Court. Parliament afforded to this tribunal the power of selling estates—either whole or in parts—forever when proved to be hopelessly embarrassed by debts, to the highest bidder at auction, and of handing to the purchaser a deed of title, superseding all others, on payment of the purchase money. Statistics of the proceedings of the officials appointed under the act, reveal the wretched, but artfully concealed, state in which the Irish landlords were situated at the time the court commenced operations, and how impossible it was for any tenantry to thrive under them. The first petition against an estate was filed with the officers of the court on the 25th of October, 1849, and the seventh session of the Judges was closed on the 31st of August, 1857. During this time there were three thousand three hundred and forty-one absolute orders of sale made, and of the owners three hundred and fifty-seven were at once pronounced completely bankrupt, and the remainder hopelessly embarrassed. There were seven thousand two hundred and thirty-eight conveyances, after sale, of property to new purchasers, and as many as two thousand three hundred and ninety-five boxes filled with old monuments of titles—dating from Henry the Second to William the Third—stored away in the vaults of the Record Office, having been rendered worthless by the new deeds given for cash. The gross proceeds of the sales amounted, on the 31st of August, 1857, to \$102,379,780. Of the purchasers of this immense area, seven thousand one hundred and eighty were Irishmen, and three hundred and nine Englishmen, Scotchmen and foreigners; the Irish purchasers paying into court \$88,198,305, and the strangers depositing \$14,181,475. Two-thirds of the purchasers were of the middle classes, whose payments did not exceed \$10,000, thus at once forming the nucleus of a tenant farmer proprietary, the fountain of that order and progress which now prevails in the kingdom. Of the new proprietors many have gone from the United States and bought up the roof-tree site with cash accumulated here. The energies of the new men have not been exclusively devoted to land culture, for the fisheries and mineral resources of the island—especially the marble, copper and lead mines of the western counties—have been already brought to a state of development hitherto unknown. Capital has been expended freely in improvements, and wages have increased so much in consequence, that we find from the last report of the New York Commissioners of Emigration, that twenty-five thousand and seventy-five Irish emigrants only were landed in this city in 1858. This country will no doubt find for a moment a loss from the scarcity of skilled labor in the market, but it will be amply compensated for in a very short space of time, by the immense quantities of Irish fabrics and other produce which will be sent over by enfranchised men working on their native soil. During the eight years from 1849 to 1857, the Commissioners of Irish Incumbered Estates distributed from the purchase moneys stated above, the sum of \$93,671,135 amongst creditors of the insolvent landlords. This was given either in hard cash, or transferred in the shape of bank stock to purchasers on account of incumbrances vested in them. Thus were the wholesale confiscations of 1689 compensated for, and the descendants of the men then so grievously outraged restored, in a great measure, to the possession of the soil.

The circulation of so much capital over the



land acted like the infusion of a fresh life blood current into the veins of an exhausted patient, and the wonderful progress which we have noted in the commencement of this article, is the result. An increased demand for labor has depleted the work-houses to such an extent that there are not seventy thousand persons—mostly aged, infirm, sick or orphan—on the relief lists in the entire kingdom. Crime has decreased in the ratio of twenty-nine and a half per cent, and in Wicklow and one or two other counties, the Sheriffs have, during the past six years, on two, or three occasions, presented to the Judges of Assize a pair of white gloves, a custom observed when there is not a single prisoner in goal for trial.

#### PROGRESS OF THE EMANCIPATED IRISH IN EDUCATION—IMMENSE SUCCESS OF THE NEW LAND-OWNERS.

The national school system is producing the most happy results, notwithstanding the opposition of many of the most exalted clergyman of the Established Church. The twenty-fourth annual report of the Commissioners of National Education in Ireland, presented to the Lord Lieutenant, has just been published by the English Parliament. It brings the information up to the end of 1857, and shows that the increase in the number of schools in that year was 92, the total number of schools in operation on the 31st December, 1856, being 5,245, and on the same day of 1857, being 5,337. The average daily attendance of children during the intervening period was 268,397, and the average number of children on the rolls for the year was 514,445. These figures, when compared with the corresponding figures for 1856, make an increase of about 14,000 on the average daily attendance, and of about 28,000 in the average number on the rolls. The total number of distinct pupils at any time on the rolls for the year 1857 was 776,473. The Parliament of England, with the approval of the Queen, as head of the Church, has enacted that any clergyman may visit these schools on any day, and take the children of his flock, if any, into a room set apart for the purpose, and catechise and lecture them on religious subjects, but that no clergyman shall do so on the presence of the children of parents professing a creed different from his. Strange to say, this equitable enactment has brought down the weight of the opposition of most of the Protestant clergymen of Ireland on the system, these gentlemen preferring that the Catholic children should remain entirely ignorant of the knowledge of letters and account, if they did not read or hear the Bible as interpreted by the ministers. However, the excellent plan of education is now in full vigor, and every country to which the Irish emigrant goes will, after a few years, experience its benefits.

Unembarrassed by debts, and secure in the title to their lands, the new proprietary of Ireland have made the most astonishing progress in agricultural science during the years of recuperation. Statistical returns furnished by the English Government, show that in the year 1855 there were two millions eight hundred and thirty-one thousand and twenty-nine acres of land under cultivation for cereal crops, viz: four hundred and forty-five thousand five hundred and nine acres of wheat, two millions one hundred and seventeen thousand nine hundred and fifty-five of oats, and two hundred and sixty-seven thousand five hundred and sixty-five of barley, bere and rye. In 1854 there were two millions eight hundred and forty-three thousand seven hundred and thirty-six acres under cereal cultivation, viz: four hundred and eleven thousand two hundred and eighty-four acres of wheat, two millions forty-five thousand two hundred and ninety-eight of oats, and two hundred and eighty-seven thousand one hundred and fifty-four of barley. The net increase on cereal crops is thus shown to be eighty-seven thousand two hundred and ninety-three acres. In 1855 there were also nine hundred and eighty-one thousand five hundred and twenty-nine acres under cultivation for potatoes, three hundred and sixty-four thousand four hundred and ninety-seven for turnips, and ninety-five thousand and ninety-four for other green crops, exhibiting an increase of twenty-five thousand five hundred and thirteen acres as compared with that of 1854. The total number of holdings in 1854 amounted to five hundred and ninety thousand and eighty-seven, including thirty-eight thousand one hundred and sixty-five of and under one acre,

eighty thousand nine hundred and seventy-five of five acres, one hundred and seventy-nine thousand one hundred and forty of five to one hundred and thirty-seven thousand six hundred and forty of thirty, seventy thousand eight hundred and twenty-one of fifty, fifty-two thousand five hundred and twelve of one hundred, twenty-one thousand and twenty-six of two hundred, eight thousand one hundred and sixty-seven of five hundred, and one thousand six hundred and forty of above five hundred acres. The total extent of land in these holdings was twenty million one hundred and ninety-one thousand one hundred and thirty-six acres, of which five million five hundred and seventy thousand six hundred and ten were appropriated to tillage, nine million five hundred thousand six hundred and forty-nine to grass, eighty-five thousand four hundred and thirty-four lying fallow, three hundred and eight thousand five hundred and thirty-two under woods and plantations, and four million seven hundred and twenty-five thousand nine hundred and eleven acres bog and waste land. The number of holdings increased by four thousand seven hundred and thirty-eight in 1854, and the increase extended to every class, except farms between fifteen and thirty acres. On a review of the flax crop during the last seven years, we find that the largest quantity was grown in 1853, when the average amounted to one hundred and seventy-four thousand five hundred and seventy-nine. This was a very considerable increase on the growth of the three preceding years. In 1854 there was a decline of twenty thousand acres; in 1855 of fifty thousand acres compared with 1854; in 1856 we find an increase of nearly ten thousand acres. Allster, which grew ninety-six thousand seven hundred and fifty-four acres of flax in 1856, produced only ninety thousand nine hundred and thirty-six acres in 1857, showing a decrease of five thousand eight hundred and eighteen acres, or about six per cent.

#### ACCUMULATION OF IRISH MONEY CAPITAL.

Let us contrast the financial condition of the people of Ireland at the close of the old landlord regime, with what it was eight years afterwards. The following figures show the note circulation, and the amount of bullion held by all the Irish banks at the two periods, viz: in 1849 and 1857:

	Note Circulation.	Bullion.
1849.	£10,392,250	£5,125,000
1857.	85,750,000	12,460,000

This capital has been so beneficially employed, that The Northern Whig newspaper, speaking, in January, 1859, of the prospects of the linen trade, remarked:

"In Ulster alone there should be two hundred thousand acres of flax annually grown; and if the other three provinces only produced as much, the whole two hundred and fifty thousand acres would be fully absorbed by the wants of local factory owners and the demand for the continental markets. Dark and lowering as are the political affairs of France at the present moment, we feel some hope that, were the clouds a little passed away, the Emperor Napoleon would make a little movement in the way of free trade. And were that great object once accomplished, the linen manufacturers of Gaul would be able to take ten thousand tons per annum of that quality of flax which cannot rightly be raised on their own lands."

The Belfast Whig, an excellent authority on commercial matters, says:

"New Year's Day, 1859, has come into existence with brightened prospects, and the imports and exports of this town which had amounted to £11,800,000 in 1851, having reached £17,500,000 in 1858."

#### INCUBUS OF AN ALIEN CHURCH, BUT LIBERAL SUPPORT OF A NATIVE MINISTRY.

One of the most unjust and heavy drains which now exists on the industrial resources of the people of Ireland, is the tax imposed by Government, under the name of a "Title Rent Charge," on the land for the support of the Established Church. It is true that the Catholics are no longer aggrieved by the outrageous insults, and loss even of life, which ensued from attempts to levy church tithes on an appraisement of the growing crops, but still they are forced to pay the tax in the shape of rent, for, as the clergymen compel the landlords to pay it by act of Parliament, they of course charge it by acreable assessment in the rent when letting the farms. The sum thus collected is very large, amounting in 1854—for the support of two Protestant Archbishops and ten Bishops—to £390,710, independent of the large tracts of glebe lands attached to the various Sees and rectories. The greater portion of this money is paid by Catholic farmers,

traders and workmen who, in addition, support, voluntarily, a Catholic hierarchy, numbering four Archbishops and twenty-six Bishops, and over three thousand priests, besides keeping the churches in repair, sustaining a vast number of religious houses, orphan asylums, and reformatory institutions, and subscribing every week an average sum of £1,500 for the propagation of the faith in foreign countries. A missionary college has been built at Drumcondra, near Dublin, where young priests devoted to foreign missions are educated and ordained, and, as before alluded to, a college has been founded in Dublin for the education of Catholics of the more wealthy class, which is well attended, and has already produced some most brilliant graduates.

#### IRISH ART, COLLEGIATE AND COMMERCIAL ENTERPRISE.

We have thus, perhaps imperfectly, but faithfully sketched Ireland's career at the three most important eras in her history, viz: when she was exclusively Celtic, Catholic, and respected; when she was disorganized by war, rapine, religious dissension and landlord oppression; and now, when she may be said to be re-organized by the influences of Catholicity, untrammelled by penal laws, and the energy of native landlords and tenants, who foster education and patronize art to a degree unknown in the land for centuries.

In this connection we may refer to the glories of Hogan in sculpture, Daniel Maclise in painting, Catherine Hayes in song, and a brilliant array of judges, lawyers, soldiers and men of science. At this moment a magnificent Art Union building is opened in Dublin; students from the Irish colleges have taken a large, if not the largest number of places at the competitive examinations in the English military Colleges, more particularly in the branches of education qualifying for the engineering and artillery branches of the service.

Of the establishment and great success of the Galway line of steamships it is unnecessary to speak. The shipments of manufactured material by these vessels is so large that, as already announced in THE RECORD, a depot is about to be opened in this city for the exclusive sale of Irish produce. Ireland and the United States, so intimately connected by old associations and family ties, will be brought into still closer union by this enterprise—a union which is cemented by events in the past history of both countries, the remembrance of which can never be extinguished.

**TIGER HUNT IN INDIA.**—A tiger hunt which has taken place in the vicinity of Broach (Bombay presidency), deserves special mention on account of the good conduct and courage shown by the police employed. Captain Graham, Superintendent of Police at Broach, had pitched his tent on the 10th on the Surat side of the river, near Hanotee. He received information, about the middle of the day, that a large tiger had taken up his position in a village near, and had just killed a woman and severely mauled a man whom he found working in the field. Graham at once sent off a sower to ask the men in Broach to come out, saying that he would wait till 5 o'clock, and then, if no one came, he would attack him himself. This sower found some difficulty in crossing the river, and did not get into Broach till near three; and as the place was fourteen miles on the other side of the river, and horses and guns not ready, the Broach men thought it useless to go that night, and resolved to start next morning. Graham waited till five, and then set out with a naigue and six sepoy of the armed police, and some ponies. As they were going toward the place through a cotton field, suddenly the tiger sprang up from the cotton and charged Graham, who galloped off, and the tiger, falling in his charge, retreated. Graham ordered his men to load, and taking his rifle gave chase to the tiger. When he got within fifty yards he pulled up and made a beautiful shot from the saddle, his gray Arab standing as steady as a rock. The ball passed through the tiger's neck, and brought him down. Graham waited till his men came up and advanced on him. Then he gave him another shot, on which the tiger sprang up, apparently unhurt, and roaring furiously, charged right down on the sepoys, who received him with a volley, which did not stop him. He rushed on a Kolie police sepoy, who with the utmost coolness and courage received him with the bayonet, inflicting a severe wound

on the head. But the tiger bore down the sepoy's defence, and seized the end of the musket in his jaws. So immense was the strength of his jaws that the musket and bayonet were bent to a right angle, and the marks of his teeth are visible, grooved out in the iron of the barrel. Seizing on the sepoy, he clawed him fearfully. Graham could not get his second gun for a minute; seeing which the ponies drew their swords, and most gallantly attacking the tiger, they slashed him so with their swords that he left the man, when Graham, who had got his second gun, put a ball through his heart. They took the tiger and wounded sepoy and set off at once toward Broach, where they arrived about four on the morning of the 16th. The sepoy was sent into the hospital, and the doctor thought he would recover, as no large vessel appeared to be injured, though he was frightfully lacerated. He asked for four hairs from the tiger's whiskers, which he said was a charm to cure him, if tied round his wrist. However, on the night of the 16th he began to sink rapidly, and on the 17th, to the great regret of all, he died. He was a most gallant fellow. We never heard before of a tiger being shot from the saddle.

**ELEPHANTS.**—Another thing to look at is the force and sagacity of those elephants which are gravely pulling two of our heavy guns through the sand in which they have sunk, near the Kokrael-bridge. If the megatheria of the fossil world had equal sagacity it is well for man they perished before his era. Their living congeners are feeling the wheels with their probosces, as if to estimate the nature of the obstacle; another is forcing the breech forward with all its weight and strength combined by placing his head against the gun, and then pushing like a ram; another cases off the pressure by dragging up the muzzle with his proboscis. There are 14 of them, and the two 18 pounders soon begin to move forward with celerity, the elephants playing a little flourish on their horns as soon as the object is accomplished. Oh! Mr. Reade, don't say a word against the elephants till you know them better, or can come out here and study them.

[Correspondent of the London Times in India.]

#### BUSINESS NOTICES.

##### METROPOLITAN RECORD.

##### AGENCY IN PHILADELPHIA.

Persons desiring to subscribe for The Record in Philadelphia, will be promptly served at their residences at an early hour on Friday mornings, by leaving their address to—

DOWLING & DALY,  
No. 130 South Eighth street,  
Two doors above Walnut.

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**O. E. DUFFY, CATHOLIC BOOKSELLER AND Periodical Dealer, No. 429 E street, Washington, D. C.** All the Catholic Papers for sale. The Metropolitan Record always on hand. m15 3m

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Refers to Very Rev. Wm. Stairs, V. G.  
Rev. J. Lewis, Clifton, S. I.  
C. Gignoux, Esq., Clifton, S. I. 294 tr

**D. DEVLIN & CO., CLOTHING WAREHOUSE,** No. 253, 255 and 260 Broadway, corner of Warren street, beg to inform their friends that they are now prepared for a very extensive stock of latest styles of SPRING CLOTHING for wholesale and retail trade. Their Merchant Tailoring and Furnishing Stocks are also fully assorted with the latest importations, containing all the new and desirable fabrics. All of which they are prepared to offer at low and uniform prices. An early call is respectfully solicited.

D. DEVLIN & CO.

Our friends in Brooklyn can pay their subscriptions to and receive receipts from Michael Nevin, No. 180 Fulton street, and James Nevin, No. 802 Fulton street.

#### SPECIAL NOTICES.

**AID FOR THE MAGDALEN ASYLUM.**—The Young Friends of Ireland will give a Grand Soiree at Nible's Saloon on St. Patrick's Night, (THURSDAY, March 17, 1859,) the proceeds to be devoted to the benefit of the Magdalen Asylum. Owing to the necessities of the institution and the great object it has in view, and believing that our National Anniversary could not be commemorated in a more appropriate manner than in aiding an institution which has for its object such noble aims, we therefore call on all the patriotic, the charitable and the humane to assist by their presence on this occasion this most worthy object. Tickets \$2, for sale at all the Catholic Bookstores. DENNIS MCCARTIE, President.

EDWARD MILES, Secretary. 127

**A TEACHER WANTED.**—We are requested to say that Rev. Father Brady is in want of a male teacher for his Parochial School in Port Jervis. All applications are to be made to Rev. Father Brady of St. Joseph's, in this city.

**POST OFFICE NOTICE.**—The Mails for Europe via Liverpool, on U. S. steamer City of BALTIMORE, will close at this office on SATURDAY, the 13th day of March, at 10 o'clock, A. M.

ISAAC V. FOWLER, Postmaster.



NEW YORK CATHOLIC LIBRARY ASSOCIATION.—On Monday the 7th inst. held at the rooms No. 809 Broadway. Though the weather was unpropitious there was a large and highly respectable audience to encourage by their presence this promising Association. The Essays for the evening were read by Mr. Thomas J. McCall and James W. McCarty. The former chose for the subject of his remarks "Literature," the latter, "The Roman Empire."

Mr. McCall contrasted the state of literature in all countries and at the various periods in the world's history, passed a glowing eulogy on the master minds of the so-called "dark ages," and after bestowing his meed of praise on the "Augustan age," claimed for America, if not the brightest, at least a prominent place in the annals of literature. He was frequently interrupted by applause.

Mr. McCarty followed. Simple and energetic in his style, happy in his choice of facts, he reviewed the condition of the Roman Empire in its various stages, and evinced an intimate acquaintance with his subject. He attributed the fall of Tarquin and the establishment of the republic to the averting of insulted virtue, and the force of moral sentiment, while the causes of the revolution that buried the republic and raised on its ruins the throne of the Caesars, were to be found in the crimes that crowd the pages of Sallust.

The exercises were concluded by a short address from the President. Several new members were added to the rolls of the Association, Chess and Debating Club. It is the intention to commemorate the anniversary of the Association, in May next, by exercises of more than usual interest.

### MARRIED.

DOUGHTY—MATTISON.—At St. Stephen's Parsonage, Wednesday, June 2, 1858, by the Rev. W. H. Clowry, Edward E. H. Doughty to Miss Cornelia R. Mattison, both of this city.

### HARPS.

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HARP MAKERS,  
WAREHOUSES, NO. 229 BROADWAY,  
NEW YORK.  
Music Strings and every requisite for the Harp.  
Description and Prices forwarded by mail. 54 6m

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EUGENE PLUNKETT, President.  
HENRY QUACKENBUSH, Secretary. 129 17

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PIELAN'S IMPROVED BILLIARD TABLES AND COMBINATION CUSHIONS.  
Patented Feb. 19, 1856; Oct. 28, 1856; Dec. 8, 1857; Jan. 15, 1858; Nov. 10, 1858.  
These tables are now well known to be the best in the world.  
For sale only at the manufactory, Nos. 51 and 53 Ann street, and at PIELAN'S, Nos. 756 and 758 Broadway, New York. Manufactured by  
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Nos. 51 and 53 Ann street. 129 17

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P. M. FALLON, IMPORTER,  
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FOREIGN AND DOMESTIC LIQUORS  
AND SEGARS.  
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JOHN MCLOUGHLIN,  
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TEAR COFFEES, WINES & GROCERIES.  
GLEN LILLY IRISH WHISKY.  
PURE WINES  
FOR ALTAR PURPOSES  
ALWAYS ON HAND.  
No. 44 Fulton street, New York. 129 17

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Give notice that all their Wines, for the future, will be packed in cases, and marked  
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ROYAL ROSE.....(G. H. MUMM & CO.)  
CORDON ROUGE.....(G. H. MUMM & CO.)  
They had themselves called upon to make this change to protect their customers from other wines bearing similar names. All cords will bear their trade mark, a EAGLE, instead of the former mark, the ASCOPE, which has been limited by other houses.  
The labels will bear, as heretofore, the name of G. H. MUMM & CO.  
FRED & DE BARY,  
No. 60 New street,  
Sole Agent for the United States and Canada. 129 17

IRISH WHISKY.—POSITIVELY THE best brand in this market, and pays the highest price. Sold in its purity at 50 cents per bottle, or \$2 per gallon. Also, fine Scotch and Bourbon Whiskies, Old London Dock Brandy, Vint. 1850 to 1858; fine Oporto & Co.; Sherries, Malaga, Claret, etc.  
H. B. KIRK, No. 35 Fulton street. 12 17

ALTAR WINE.—CONSTANTLY ON HAND a general assortment of Brandy, Sherry and Malaga, in glass or from the cask, also, for family use.  
JOHN J. STAFF, No. 360 Broadway,  
near Franklin street. 129

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PIANOS \$100 TO \$1000.  
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Messrs. C. & S. have been awarded  
THIRTY-FIVE PRIZE MEDALS  
for the superiority of their manufacture, exhibited by them at the different Fairs in this country and in London during the past thirty-five years.  
Also, for sale, at wholesale and retail,  
MASON & HAMILIN'S  
MELODEONS, HARMONIUMS, ORGAN MELO  
ONS AND ORGAN HARMONIUMS.  
For Parlor, Churches, Vestries and Lodges.  
Grand square Pianos for Rent.  
Warehouses in Boston, Tremont street. Warehouses in Philadelphia, No. 137 Chestnut street. 129 19

ALBERT WEBER, PIANO-FORTE MANUFACTURER, No. 155 Broadway, New York.  
Each Piano is made under the subscriber's personal supervision, warranted of the best material and workmanship, unsurpassed in touch and tone, and sold at the lowest manufacturer's price. These pianos have met with the most liberal patronage at the Academy of Music, St. Helena, Acad. Monastery of Visitation, Mobile, Ala., Academy at St. Michaels, La.; the Rev. Bishop Byrne; also, Dr. Plue, Dr. D. Brooklyn, &c. 129 19

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ORGANS—JARDINE & SON, ORGAN BUILDERS, No. 100 White street, New York.  
EFFECTUALLY.  
Right Rev. Bishop Portier, Mobile.  
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CHURCH ORGANS.—HENRY ERBEN, Organ Manufacturer, keeps constantly on hand CHURCH AND PARLOR ORGANS.  
For particulars as to size, price, &c., inquire at the manufactory, 172 Centre street, New York. 256 17

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THE NEW YORK  
LOOKING-GLASS AND ORNAMENTAL  
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No. 434 Broome street, New York.  
A few dozen sets of Broadway,  
LARGE GLASS AND PICTURE FRAMES,  
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And other articles in  
GOLD OR PAPER WOODS.  
Importers of  
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Letters addressed to  
HENRY KEEPS,  
OF THE  
LATE FIRM OF WALLER & KEEPS,  
will receive prompt attention. 26 3m

REMOVAL.—PHENIX LOOKING-GLASS and Picture Frame Manufacturer, removed from Nos. 388, 390, and 392 Greenwich street, corner of Beach, to No. 215, 217 and 219 Broadway, New York.  
Office No. 215 Centre street, New York. 11 17  
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THE VIRGINIA TOBACCO AGENCY,  
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IF YOU DESIRE A TREAT IN THE  
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### MEDICAL.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.—Mr. KENNEDY of Roxbury has discovered in one of our common pasture weeds a remedy that will cure  
EVERY KIND OF HUMOR,  
from the worst Scrofula to a common Pimple.  
Five to eight bottles are warranted to cure the worst case of Erysipelas.  
Six to eight bottles are warranted to cure the worst case of Scrofula.  
Five to eight bottles are warranted to cure the worst case of Erysipelas.  
Three to five bottles are warranted to cure the worst case of Erysipelas.  
If proof is required to convince the readers of this paper of the good effect and excellence of this medicine, we refer to the following beautiful testimonials:  
Mr. KENNEDY—Dear Sir: Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children of that class so neglected before entering the Asylum. I have the pleasure of informing you that it has been attended by the most happy effects. I certainly deem your discovery a great boon to all persons afflicted with scrofula and other humors.  
ST. ANN ALEXIS SHORR,  
Superior St. Vincent's Asylum, Boston.

ANOTHER.  
Dear Sir: We have much pleasure in informing you of the benefits received by the little orphans in our charge from your valuable discovery. One in particular suffered for a length of time with a very sore eye, we were afraid amputation would be necessary. We feel much pleasure in informing you that he is now perfectly well.  
SISTERS OF ST. JOSEPH,  
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For sale by every druggist in the United States and British Provinces. 129 17

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HUTLER & CO.,  
FURNISHING UNDERTAKERS,  
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Burial cases, airtight and indestructible, for protecting and preserving the dead for ordinary interment, for vaults, for transportation, or for exportation. Price, in paper, adults, size \$25 to \$40; children's, do, \$5 to \$20. 12 3m

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Lively burials, at 25 cents per coffin.  
All orders punctually attended to, day or night. 25

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OLD BLACK BALL LINE OF LIVERPOOL PACKETS.  
ROCHE BROTHERS & COFFEE, AGENTS,  
No. 69 SOUTH STREET, NEW YORK.  
ARRANGEMENTS FOR 1859.  
Persons desirous of sending for their friends now residing in Old Country can make the necessary arrangements with the subscribers, and have them brought out by the BLACK BALL, OR OLD LINE OF LIVERPOOL PACKETS, sailing from Liverpool punctually on the 1st and 16th of each month, or by first class American ships weekly.  
Should those who are coming out, the money will be returned to the parties here, on producing the Packet Certificate and the receipt for the "Black Ball, or Old Line of Liverpool Packets," comprising the following magnificent and fast sailing ships:  
Hervest Queen (new), Columbia.  
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Prospect of the best quality are provided for the passengers, and served out at the rate per week of 14 1/2 lbs. beef, 1 lb. peas or beans, 1 1/2 lbs. oatmeal, 2 lbs. potatoes, 1 lb. sugar, and 2 oz. tea, for each adult passenger.  
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FOR SOUTHAMPTON AND HAVRE.—The United States Mail steamer ARAGO, J. A. Wotten, commander, will leave for Havre touching at Southampton to land the mail and passengers, on TUESDAY, April 2, at 12 o'clock, from Pier No. 37 North River, foot of Beach street. This ship has five water-tight compartments enclosing the engines, so that in the event of collision or stranding, the water cannot reach them, and the pumps being free to work, the safety of the vessel and passengers will be secured. Passage not wanted during the voyage should be sent on board for the day before sailing, marked "Below."

For Freight or Passage apply to  
W. S. DRAYTON, Agent, No. 7 Broadway.  
N. B.—The steamer FULTON will succeed the ARAGO on the 15th inst. 129 12

ATLANTIC ROYAL MAIL STEAM AND GALLEY LINE.—The next departure from New York will be the steamship PRINCE ALBERT, on TUESDAY, April 2, at 12 o'clock, from Pier No. 37 North River, foot of Beach street. This ship has five water-tight compartments enclosing the engines, so that in the event of collision or stranding, the water cannot reach them, and the pumps being free to work, the safety of the vessel and passengers will be secured. Passage not wanted during the voyage should be sent on board for the day before sailing, marked "Below."

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One door below Corland street, New York,  
Hair, Moss, Husk and Grass  
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MORE TO BE ADMIRER THAN THE richest diamond set worn by Kings or Emperors.  
What?  
Why a beautiful Head of Hair.

Because it is the ornament of the head, and himself provided for all our race. Reader, although the rose may bloom ever so brightly on the glowing cheek, the eye be ever so sparkling, the nose be ever so aristocratic, the head be ever so covered, or the hair be snarled and shirled, harsh and dry, or worse still, if sprinkled with gray, nature will not allow her own hair to be restored.

PROF. WOOD'S HAIR RESTORATIVE.  
If used two or three times a week, will restore and permanently secure all such hair. Read the following and judge. The writer of the is the celebrated painter, Thaberg:  
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Dr. Wood—Dear Sir: Permit me to express to you the obligations I am under for the entire restoration of my hair to its original color. About the time of my arrival in the United States it was rapidly becoming gray, but upon the application of your "Hair Restorative" soon recovered its original color. I consider your Restorative as a very wonderful invention, quite efficacious as well as agreeable. I am, dear Sir, yours truly,  
S. THABERG.

"Drych" or Grey-headed.  
WASH NEWSPAPER OFFICE,  
No. 15 NASSAU STREET, April 12, 1858.

PROF. O. J. WOOD—Dear Sir: Some month or six weeks ago I received a bottle of your Hair Restorative, and gave it to my wife. It has performed that wonderful effect by turning all the gray hairs to a dark brown, at the same time beautifying and thickening the hair. I highly recommend it to all who desire to be restored to all persons in want of such goods, as hair.

CHARLES GILBERT,  
New York, July 18, 1857.

PROF. O. J. WOOD: With confidence I recommend your Hair Restorative as being the most efficacious article for restoring the hair to its original color. I have used it, and it has performed that wonderful effect by turning all the gray hairs to a dark brown, at the same time beautifying and thickening the hair. I highly recommend it to all who desire to be restored to all persons in want of such goods, as hair.

PROF. WOOD: About two years ago my hair commenced falling out and turning gray. I was fast becoming bald, and had tried many remedies to no effect. I then purchased your Hair Restorative in January last. A few applications fastened my hair firmly. It began to all grow up, and at this time it is fully restored to its original color, health and appearance, and I cheerfully recommend it to all.  
J. D. HOES,  
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The Restorative is put up in bottles of three sizes, viz: large, medium and small; the small holds half a pint, the medium holds a pint, and the large holds at least twenty per cent. more in proportion than the small, and retails for 25 cents; the large holds a quart, forty per cent. more in proportion than the medium, and retails for 50 cents.  
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DO YOU USE IT? TRY IT! TRY IT!  
LYON'S KATHARIN FOR THE HAIR  
USED BY ALL OVER EVERYWHERE  
ONLY 25 CENTS PER BOTTLE

ROMAN CATHOLIC ORPHAN ASYLUM.—Application for the admission of children to the Roman Catholic Orphan Asylum, and for the withdrawal or binding out of others, are to be applied to the Committee on Admission and Binding.

1. No applications for admission will be entertained by the Committee unless accompanied by a written recommendation from some reliable person, and from the pastor of a church in the parish in which the applicant resides, the latter recommendation being indispensable.

2. Every application must be in writing, and state name of child, age, whether orphan or half orphan, names of parents, place of birth of child, and parents' residence, and must be presented at the Asylum in Prince street.

3. Applications for admission must be presented to the Committee at their semi-monthly meetings, which take place at the Asylum in Prince street, on the first and third Wednesday of every month at 1 o'clock P. M.

4. Orders for admission will be issued by the Chairman on the day after the meeting at which the application has been approved, and are subject to the medical examination to be made.

5. The number of half orphans that may be admitted in either asylum has been limited by the Board of Managers to a certain number, and is not allowed to exceed. The surviving parent of any half orphan admitted will be required to sign an agreement to the conditions upon which said half orphan is admitted.

6. No orphan can be withdrawn by a relative, unless upon approval of the Board of Managers.

7. Applications for admission must have been previously submitted, and who will require relative so applying to qualify as guardian.

8. Applications for binding out to be left at the Asylum in Prince street, and will be acted upon at the time of the meeting of the Board of Managers.



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DYSPEPSIA, DIARRHEA,  
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BILIOUSNESS, LIVER COMPLAINT, BLOOD DISEASES,  
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**DR. BRUNON'S BITTERS.**

Also, as a prophylactic against  
**FEVER AND AGUE, CHOLERA, SUMMER COM-  
PLAINTS, &c.**  
This remedy has a very pleasant taste, and will be  
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Purchasers ordered a trial of three weeks, when, if  
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GARDEN ORNAMENTAL IRONWORK, in different sizes and  
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Fountains—of all sizes, from \$25 to \$250.  
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Spiral Figures,  
Lions, Dogs, Deer, and other animals.  
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The small ones are neat, and suitable for plain churches.  
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Monuments, Tombs, and Headstones and  
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Restaurant connected with the Astor House is  
open daily, except Sundays, for the service of break-  
fast and dinner. The vegetables, meat, and eggs are  
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Foley's & Levy Brown's celebrated  
GOLD PENS AND PENCILS,  
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LARGE AND ATTRACTIVE STOCK.  
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RIBBONS of every shade and width.  
FERRIES, DRESS and MANTILLA TRIMMINGS,  
In all the latest designs and colors.

HOSIERY and GLOVES of superior manufacture.  
In all of which departments, having peculiar advan-  
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So as to make them complete, in a great conven-  
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To our regular stock we are daily adding  
GREAT BARGAINS FROM AUCTION.  
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THE BOYS' AND GIRLS' OWN,**  
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It contains a new Poem by Isaac McLehlan, and  
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